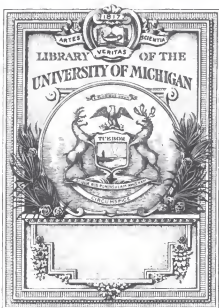


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SEVENTY TIMES SEVEN

by

RUFUS D. BOWMAN, Ph.D., D.D.

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BRETHREN PUBLISHING HOUSE

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A Guided Study Program for Young People and Adults

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INTRODUCTION

The principles of goodwill, nonviolence and nonparticipation in war have been cardinal in Brethren history. It is within this area that we have perhaps made our greatest contribution to the total Protestant world. During every war the principles of peace are put to the acid test. We recognize that some progress has been made during this war in dealing with the conscientious objector. On the other hand, World War II has demonstrated that a large number of our people have not followed the peace teachings of the church.

The leadership of the church has a deep feeling that the Brethren should continue to make their contribution as a peace group. Brethren are no longer satisfied to resist war but are eager to eliminate the causes of war. The realistic appraisal of our present situation places a heavy demand on the church to increase and make more effective its peace education program. With this in mind the author of *Seventy Times Seven* has made a noble beginning. The book gives in a brief review the historical position of the church regarding war and the church's relationship to the state; the philosophical and Biblical basis for pacifism; and specific plans for a peace education program.

No one in the church is better prepared to write this material than Dr. Rufus D. Bowman. Within the past year he has published a monumental document, *The Church of the Brethren and War*. *Seventy Times Seven* is a sequel and draws heavily on the material of the former book. Throughout his ministry Dr. Bowman has given special attention to the peace principles of the church. Through his research, speaking and writing he has distinguished himself as a prophetic leader in this field of thought. It is a professional pleasure and a personal one to commend this book to our people for serious study.

Raymond R. Peters

General Secretary

Board of Christian Education

Elgin, Illinois

March 1945

PURPOSE

Seventy Times Seven gets its name from the eighteenth chapter of Matthew, which has probably been the most outstanding Bible chapter in the history of the Church of the Brethren. The theme of the chapter is unlimited forgiveness, and the spirit of forgiveness lies at the heart of the doctrine of peace. Thus, the purpose of this book is to offer to the young people and adults of the church a study course on peace.

These thirteen lessons are designed for use in regular young people's and adult church school classes, Sunday-evening discussion groups and young people's camps, and for the individual reader. They are prepared with the discussion method of teaching in mind. Questions for discussion and resource materials are suggested. Every Sunday-school class or discussion group should have one or two copies of *The Church of the Brethren and War*, which is used as a source book for these lessons. New materials not found in the source book are added.

The aims of *Seventy Times Seven* are to give church members information regarding the position of the Church of the Brethren on war, to help them understand the Biblical basis of peace, to lead them to practice the techniques of nonviolence, to aid them in seeing clearly and accepting wholeheartedly the pathway of living and transmitting our Brethren heritage, and to help local churches to develop an educationally sound peace program.

Rufus D. Bowman

Oak Park, Illinois
April 1945

CONTENTS

Introduction	3
Purpose	5
I. The Church of the Brethren a Peace Church (I) ..	7
II. The Church of the Brethren a Peace Church (II) .	17
III. The Church of the Brethren a Peace Church (III)	24
IV. A Peace Church During World War Two (I)	33
V. A Peace Church During World War Two (II) ...	48
VI. Seventy Times Seven—The Christian Philosophy of Peace	68
VII. The Biblical Basis for Peace (I)	78
VIII. The Biblical Basis for Peace (II)	86
IX. The Church of the Brethren and the State	97
X. The Christian and War Problems	113
XI. Living and Transmitting Our Brethren Heritage	127
XII. A Peace Program for the Church of the Brethren	142
XIII. A Peace Education Program for Local Churches ..	151

CHAPTER I

THE CHURCH OF THE BRETHREN A PEACE CHURCH (I)

Scripture Message—Luke 14: 25-33

The Church of the Brethren began as a peace church. The founders took the position that war was contrary to the life, spirit and teachings of Jesus. The original Brethren community, according to the Memoirs of Alexander Mack, was nonresistant. The early Brethren both in Germany and in America did not participate in war. John Naas suffered severely because of his refusal to join the king's body-guard. The Annual Conference of 1785, held at Big Cone-wago, Pennsylvania, set forth clearly the doctrine of non-resistance, showing that the Savior in all his sufferings did not defend himself, and that the New Testament gives no liberty "to use any (carnal) sword, but only the sword of the Spirit, which is the word of God."¹ This decision was written by the children of the first members of the church. The doctrine of peace was a fundamental principle of the Brethren from their beginning.

WHY THE CHURCH OF THE BRETHREN STARTED AS A PEACE CHURCH

1. *The most significant factor in making the Church of the Brethren a peace church was the attitude of the original Brethren toward the New Testament.* Alexander Mack became dissatisfied with the formalism, corruption, and lack of piety in the state churches. He began to study the New Testament and church history with the purpose of rediscovering apostolic Christianity. He formed a friendship with a noted Pietist, Christopher Hochmann, who exerted

¹ Minutes of the Annual Meetings, Church of the Brethren, 1778-1909, pp. 9-10.

a great influence upon his life. Mack and Hochmann traveled, preached, and studied their Bibles together. Because of persecution they went to Schwarzenau, a place for refugees. Here an interested group carried on intensive Bible study and prayer. At once they put away the unbending creeds of the state churches and took the New Testament as their rule of faith and practice. They accepted Jesus as their personal Savior and his teachings as their guide for daily living. Christianity to them meant a life to be lived. Alexander Mack became convinced that in order to practice in an adequate way the teachings of Jesus and the New Testament doctrines, a church fellowship should be formed. Hochmann believed in living according to the teachings of Jesus, but felt that a church organization was unnecessary. The men remained good friends although Hochmann did not share in the founding of the church.

One day during the year 1708, eight souls went to the banks of the Eder, near Schwarzenau, Germany. They sang, read Scripture, and engaged in earnest prayer. Then one member of the company led Alexander Mack into the water and baptized him, and Mack in turn baptized the other seven. The Scripture read on this occasion was Luke 14: 25-33. The words, *count the cost*, were strongly emphasized. These God-fearing people were taking a costly step. They knew that persecution would soon come upon them. They were breaking with the established religion of their day and were forming a church that would have no legal status in the Germany of the eighteenth century. They were undertaking to follow the will of God no matter what the price in suffering. The writer wonders whether they did not likewise emphasize the twenty-seventh verse of Luke fourteen, "And whosoever doth not bear his cross, and come after me, cannot be my disciple."

The early Brethren accepted the New Testament as

their only creed. They started out to live according to the Sermon on the Mount. They aimed to reproduce in the church the practices of apostolic Christianity. As they studied and followed the new Testament they found that Jesus and war were incompatible. They just could not follow the New Testament without becoming peace-minded.

2. *The political and religious conditions in Germany naturally made the early Brethren hate war.* The Thirty Years' War (1618-1648) brought untold suffering to the German people.

Seventy-five per cent of the population throughout Germany were killed, while the property loss was even greater, and it is an accepted fact based upon carefully gathered statistics, that the war set back German material development by two hundred years.²

Following the Thirty Years' War, Louis XIV of France on three different occasions (1674; 1680; 1688) sent his armies into the Palatinate to burn and plunder. The Treaty of Westphalia (1648) gave equal rights to Catholics, Lutherans and Reformed but the rights of dissenters were not protected. Germany was not united. The country was divided into small provinces governed by princes and the religion of each province was dictated by the prince who ruled. The smaller sects had no legal status anywhere. Church and state joined in the persecution of all who did not accept the established religion. These conditions developed in the early Brethren a love for freedom of worship and an abhorrence of war.

3. *The influence of Pietism was also an important factor in forming the peace position of the church.* The original Brethren were not Pietists in a strict sense, but they were greatly influenced by the Pietistic movement. They believed in the life of spiritual devotion for which Pietism stood. The spirit of Pietism was that of nonresistance and the Pietists were, by and large, pacifists. Christopher Hoch-

² Sweet, *The Story of Religion in America*, 32-34. Harper and Brothers.

mann was himself a strong pacifist. Hochmann was converted by Francke, one of the greatest of the Pietists. Francke was a student of Spener, the founder of Pietism. Through Hochmann to Alexander Mack the central stream of Pietistic doctrine entered the church. And this doctrine was pervaded with pacifism.

4. *The faith and practices of the Waldenses may have exerted some influence upon the early Brethren.* Alexander Mack in his study of church history undoubtedly became acquainted with this group. There is a striking similarity between the doctrines of the Waldenses and the Brethren. They held the Bible as their sole rule of faith and life, rejected oaths and all shedding of blood, and observed the Lord's Supper.

5. *The Mennonites and the Quakers originated prior to the Church of the Brethren and it is probable that the non-resistant principles of these churches had some influence upon the Brethren peace position.* Alexander Mack was acquainted with the beliefs and practices of the Mennonites and the Quakers before he founded the Church of the Brethren. William Penn had made missionary journeys into the Palatinate. Mack had traveled among the Mennonites. The three churches agreed in their opposition to war and slavery and in their refusal to take the oath.

6. *Persecution was still another factor in making the Brethren peace-loving.* History proves that when people are persecuted their fundamental beliefs are not eradicated, but are driven deeper into the moral fiber of the people. This was true of the Brethren. Alexander Mack spent his money paying the fines of the original members. The Schwarzenau congregation was persecuted and Alexander Mack led the members to Westervain (1720) in West Friesland. When the members in the Palatinate were persecuted, they went to Marienborn. When those in Marien-

born were persecuted they went to Creyfeld. The church at Creyfeld was also persecuted. Arrests, fines, and imprisonments were common. Still the Brethren did not give up their faith. They loved peace and liberty even more. For the sake of religious freedom the entire Brethren group came to America from 1719 to 1733.

A PEACE PEOPLE IN COLONIAL AMERICA

Through Penn's Charter of Privileges to the Provinces and Counties of Pennsylvania, religious freedom was granted to the people. The Brethren in the early colonial period lived peaceful and sheltered lives under the Quaker government. They maintained their German characteristics, spoke the German language, and formed communities of their own. They cherished the same peace convictions in this country that they had held in Germany. Robert Proud in his *History of Pennsylvania*, published in 1798, spoke about the Brethren in colonial days and said that "they also hold it not becoming a follower of Jesus Christ to bear arms or fight; because, say they, their true Master has forbid his disciples to resist evil. . . ."3

The great printers, Christopher Sower, Senior and Junior, wrote constantly in their periodicals against war, explained the Brethren doctrine of nonresistance as meaning willingness to suffer like Christ instead of fighting back at one's enemies, and advocated strongly that the people of Pennsylvania should make peace with the Indians. The Sowers held that the Indians should be made peaceable by treating them kindly. They went so far as to advocate the payment of money voluntarily by the people of the colony in order to care for the needs of the Indians. They believed that war with the Indians was wrong, and that the trouble with the Indians could be settled through goodwill and fair treat-

³ Robert Proud, *The History of Pennsylvania*, pp. 345-347.

ment. The Sowers expressed in a large measure the thought of the Brethren as a whole. On several occasions Brethren suffered greatly at the hands of Indians but with few exceptions the spirit of nonresistance was practiced.

Christopher Sower in the *Pennsylvanische Berichte* of September 25, 1761, gives an account of a group of friendly Indians who came to Philadelphia to see the Quakers. They had come at the invitation of the Quakers but felt that they should show their respect to the governor. They delivered to the governor three prisoners whom they had liberated from other Indians. Their leader, Paponahoal, told the governor that they were not getting due compensation for their skins in trade, and that they wanted the goodwill and consideration of the government.

Sower then described a conference in Philadelphia on the war unrest in which this peaceful Indian chieftain took part. Sower reported that the participants in the conference admitted that an offensive war was unjust, but that the majority of the group held that a defensive war was necessary for self-protection. The Indian chieftain, who desired peace above everything else, commented that the Quakers acted most nearly in accordance with what Christ required men to do. Paponahoal then added this significant statement: "The white people have a book which God ordered to be written for them. God sent Jesus Christ into the world to show them how to live. The white people must be very godless when they have such a great advantage from this book but live so contrary to it." Sower in the article shows his great sympathies with Paponahoal's views.

HOW A PEACE CHURCH FARED DURING THE REVOLUTIONARY WAR

During the Revolutionary War the Brethren aimed to be neutral. They naturally abhorred war and hesitated to

see the stable government overthrown which had given them protection. The Annual Conference statement of 1779 tells us that the Brethren were not sure whether it was the will of God for the newly formed government to succeed or for the old government to remain in power. They would simply wait and see. Since they had held tenaciously to their German customs, many of their English neighbors had become critical of the Brethren. In an effort to keep peace with the Indians the Sowers had worked to keep the Quaker government in power. They circulated broadsides among the Germans who came to the polls in great numbers and voted for Quaker assemblymen. From 1740 to 1756, when the Quakers lost control of the government, the Sower publications wielded a great influence in continuing a majority of Quakers in the Assembly. The governors of the province and others who wanted to declare war on the Indians became increasingly critical of the Sowers and the nonresistant people.

The Annual Conference of 1785 expressed the peace convictions of the Brethren during the Revolutionary War. This Conference declared that loyalty to the will of God was above loyalty to the state, held that the commandments of Christ "aim throughout at nonresistance," and asked "that no brother should permit his sons to go to the muster ground, much less that a brother go himself."⁴ Muster meant military training for the citizens. The Brethren position was clear-cut. War was wrong because of the teachings of Christ, and Brethren were neither to participate in it nor to take part in military training.

The following statement from the Petition of the Mennonites and Brethren to the House of Representatives of Pennsylvania, November 7, 1775, gives further light on the peace position. In part it says: ". . . we have dedicated ourselves

⁴ Minutes of the Annual Meetings, 1778-1909, pp. 9-10.

to serve all men in everything that can be helpful to the preservation of Men's lives, but we find no Freedom in giving, or doing, or assisting in anything by which Men's lives are destroyed or hurt."⁵ The Brethren were ready to save life but not to destroy it. They also indicated to the government that they were willing to pay the taxes required of them according to Christ's command to render unto Caesar those things that are Caesar's, and to God those things that are God's.

At the beginning of the war the Assembly of Pennsylvania on June 30, 1775, recognizing that there were many Quakers, Mennonites, and Brethren in the province, took action asking that Associators for the Defense of the Country "bear a tender and brotherly regard toward this class of their fellow-subjects and countrymen."⁶ However, as the war progressed and the feeling of patriotism increased more criticism developed toward the nonresistant people who were designated as non-associators. On November 8, 1775, the Pennsylvania Assembly stated that those who did not associate for the defense of the province "ought to contribute an equivalent to the time spent by the associators in acquiring military discipline."⁷ On April 6, 1776, the Assembly ordered that all arms be collected from the non-associators.⁸ On June 13, 1777, in an intense spirit of patriotism the oath of allegiance was passed and according to its preamble it was aimed directly at the non-associators.⁹ On October 21, 1777, the Council of Safety ordered army officers to collect blankets, shoes and stockings from those who had not taken the oath of allegiance and to seize the personal estates and effects of those who had aided the

⁵ Bowman, *Church of the Brethren and War*, p. 80.

⁶ *Ibid.*, p. 78.

⁷ *Ibid.*, p. 81.

⁸ *Ibid.*, p. 82.

⁹ *Ibid.*, pp. 82-84.

enemy.¹⁰ Power was also granted for real estate and goods to be sold.

These actions brought untold sufferings upon the Brethren. Although the Brethren were neutral in their attitude toward the war, their neutrality was misunderstood by their neighbors, who became increasingly critical. The Brethren were opposed, on religious grounds, to taking the oath, just as they were opposed to war. When they did not respond to the oath of allegiance there was a general misunderstanding of their position. There were many accusations against them, many Brethren lost their property, some were beaten, a few were killed, and the great printer and elder, Christopher Sower, was wrongfully accused of aiding the enemy.¹¹ He was severely persecuted, his property was confiscated, and his real estate was sold. The old man was broken in spirit and never recovered from this loss. The Brethren answered this persecution through emigration. Many of them moved southward and westward. With the destruction of the Sower press the leading educational light among the Brethren was gone. They became a frontier people without educational advantages. Educationally the tragic experiences of the Revolutionary War set the Church of the Brethren back seventy-five years.

Suggestions for Study

1. The book entitled *The Church of the Brethren and War*, by Rufus D. Bowman, should be used as resource material for the first three chapters. All article and page references in the study suggestions in chapters I to III refer to this book.

2. Notice the Mennonite and Brethren Peace Petition of November 7, 1775, to the House of Representatives of Pennsylvania, pp. 79-81.

3. Consider the tragic consequences of the Oath Law on Brethren history, pp. 82-84.

¹⁰ *Ibid.*, pp. 83-84.

¹¹ *Ibid.*, p. 97.

4. Read the story of what happened to Christopher Sower, pp. 93-98.

Questions for Discussion

1. What has been the central peace position of the Church of the Brethren throughout its history?
2. What factors caused the Church of the Brethren to start as a peace church?
3. Who was the most outstanding peace leader among the Brethren in colonial America? What was his attitude toward the Indians?
4. What was the attitude of the Brethren toward the Revolutionary War?
5. What factors caused the Brethren to be criticized and persecuted during this war?
6. What effect did the Oath Law have upon the church?

CHAPTER II

THE CHURCH OF THE BRETHREN A PEACE CHURCH (II)

Scripture Message—Matthew 5: 1-12

While Luke 14: 25-33 was used at the founding of the church, the Sermon on the Mount was basic in Brethren life and thought. The reader should keep in mind the Beatitudes as the Brethren are followed in their love for peace, their struggles for exemption from army service, and their sacrifices for the gospel which they endeavored to obey. Such great texts as "Blessed are the peacemakers," and "Blessed are they that are persecuted for righteousness' sake" often came from their lips. The peace convictions of the Brethren were based upon the New Testament, and the core of the New Testament for them was the Sermon on the Mount. How did the Brethren express their peace principles during the Civil War period?

A UNITED PEACE CHURCH DURING THE WAR BETWEEN THE STATES

Following the Revolutionary War members who took part in military activities were seriously disciplined by the church. Brethren were asked not to go on the muster grounds even though fines had to be paid frequently to get exemption from military drill. The Conference of 1855 said that individual members had no right to use weapons of war in self-defense.¹

The Brethren opposed slavery likewise on religious grounds just as they opposed war. During the war between the states there was never any danger of the church being divided. The Brethren were opposed to the coming

¹ Minutes of the Annual Meetings, 1778-1909, p. 148.

of the Civil War and leaders like John Kline spoke out strongly against secession. The Brethren as an antislavery people located both in the North and in the South kept their love for peace and their brotherly concern for all members. The country was divided but the church remained one brotherhood.

At the outset of the war, John Kline, the foremost leader among the Brethren, claimed that the church was united against bearing arms. The records of the church show that only a few members yielded to the military pressure of the time. The peace position of the church is indicated by the action of Dr. Henry Geiger of Philadelphia, who resigned both his ministry and his membership before entering the medical division of the army. Those who had been soldiers had to promise to shed no more blood before being received into church membership. Brethren were admonished to wear no military clothing. Church members lived in an exclusive fellowship and their convictions were protected by the church. Discipline by the church organization was strict, and joining the army meant being disfellowshipped.

There were inconsistencies, however, in the Brethren peace position. In the early months of the war some Brethren hired substitutes, although this was not officially endorsed by the brotherhood. The church encouraged the members "to await the demands of the government, whether general, state, or local, and pay the fines and taxes required of us, as the gospel permits, and, indeed, requires."² Brethren applied their peace principles more to the overt acts of war than to the economic and moral problems of the war system. The church had not thought through the implications of its peace doctrine. Regarding war taxes the church urged its members to submit to what the govern-

² *Ibid.*, p. 119.

ment required, and there was no discriminating protest against supporting the war system economically. Then, too, the Brethren could hardly be called neutral in their sympathies. They were classed as Unionists both in the North and in the South. They were opposed to war but since it was being fought their sympathies leaned toward the North because they did not want to see the Union broken up. How can this attitude be reconciled with their peace principles? The answer is that there was a dualism in the Brethren point of view. They believed that according to the teachings of Jesus Christians should not participate in war. But the church belonged to the kingdom of God, and the civil government to the order of this world. Therefore, the government might of necessity have to do some things that the Brethren could not do. They felt that it was wrong for Brethren to fight but they had not yet applied this Biblical teaching to everybody.

The Brethren fared much better in the North than in the South. There was a more stable government in the North. President Lincoln was more sympathetic than President Davis toward religious objectors to war. But even in the North much work was necessary on the part of the peace churches before the law of February 24, 1864, was enacted. This law exempted Brethren from military service for the payment of \$300. D. P. Sayler was the government contact man and performed a very valuable service for the church. The drafted Brethren paid the required money and remained on their farms.

The unstable government in the South, the need of men and finances, and the growing hostility toward those who would not fight, caused much more anxiety and suffering for members of the historic peace churches. Church leaders had to work constantly with the government. John Kline, B. F. Moomaw, Jonas Graybill and others wrote many let-

ters to government officials, visited members of Congress and continually kept the claims of the Brethren before the lawmakers of the South. At first some Brethren paid \$600 to \$1,500 for substitutes. Then, the law of March 29, 1862, granted exemption from military service to members of churches whose tenets forbade participation in war for the payment of \$500 and two per cent of the assessed value of the applicant's taxable property.³ Following this, the Confederate Law of October 11, 1862, granted exemption from military service to members of peace churches for the payment of \$500 each into the public treasury.⁴ As the war developed there were constant threats that the law would be repealed. President Davis in a startling statement on December 7, 1863, proposed drastic changes in the Conscription Law which would have affected the Brethren. Because of the seriousness of the draft situation, many Brethren crossed the lines into Northern territory. Near the end of the war a bill was passed eliminating all exemptions on religious grounds.

The Brethren suffered in the South because of the uncertainty of the draft laws, the large sums of money which had to be raised to secure the exemption of church members, and the destruction of property which came through Sheridan's march through the Valley of Virginia. Added to this, two Brethren ministers paid the price of martyrdom. In Tennessee, John P. Bowman was killed by soldiers when he implored them not to take his horse. In Virginia, John Kline, the most loved leader among the Brethren during Civil War days, died a martyr to the cause of peace. In his death the church lost one of its greatest thinkers.

A PEACE CHURCH UNPREPARED FOR WORLD WAR I

Between the Civil War and World War I there were some

³ Acts of the General Assembly of the State of Virginia (Passed in 1861, Chap. 25) pp. 50-51.

⁴ Confederate Statutes at Large (First Cong., Sess. II, Chap. 45), II, p. 105.

developments in Brethren peace practices which should be noted. The problems of pensions arose, for some who had served as soldiers were taken into the church. The church granted the right of members to receive pensions from the government when their army service occurred prior to their church vows. The question arose regarding police protection to handle disturbances at Brethren communion services. The church decided that police protection should be used only in extreme cases and that dependence upon goodwill and persuasion was more consistent with the church's peace ideals. Members were asked not to attach themselves to the Grand Army of the Republic, which was the American Legion of that day. Two peace tracts were published around 1900 by Daniel Hays and D. Vani-man which gave a clear expression of the church's Biblical position. These men were outstanding leaders of the church and they based the doctrine of peace upon the spirit and teachings of Jesus with "Love your enemies," "Overcome evil with good," and "Do good to them that hate you" as central emphases.

The Church of the Brethren, however, came to World War I without being prepared for it. From 1890 to 1911 there was no outstanding Annual Conference declaration on peace. The church was engaged in the development of its mission and educational programs and its peace principles were taken for granted. Then, too, profound changes had come in the character of the brotherhood since the Civil War. The church had relaxed the severe discipline of its members and had become more tolerant. The church exclusiveness gradually passed. Brethren people went to public schools and colleges and became vital factors in community life. It became harder for Brethren youth and adults to break with their associates on the peace question. No adequate and consistent peace education program had

been carried on within the church. In 1911 the Brethren appointed a Peace Committee but this committee had no funds with which to work and its activities were not very effective. In 1915 the Peace Committee brought to the Annual Conference a resolution which was unanimously adopted and which put the church on record in direct opposition to increased armaments and to this country going to war. The prayer of the church was for goodwill to come throughout the world.

How could a Biblical peace church that had not taught its peace principles consistently hold its convictions under the pressures of World War I? The next chapter will tell.

Suggestions for Study

1. Notice how faithfully the leaders of the church worked with government officials for the exemption of church members during the Civil War, pp. 131-134, 138-142, 147.
2. Read the account of the Brethren martyrs, pp. 152-153.
3. Notice how the church handled the problem of pensions after the Civil War, p. 157.
4. Study the peace philosophy in the tracts by Daniel Hays and D. Vaniman, pp. 159-161.

Questions for Discussion

1. What was the attitude of the Brethren toward participation in the Civil War?
2. Who were the most outstanding church leaders during the Civil War period in working with the government?
3. What considerations for exemption from military service did the governments in the North and in the South grant to members of the historic peace churches?
4. Why did the Brethren have a more difficult time securing exemption in the South?
5. What were the inconsistencies in the Brethren peace position during the Civil War?
6. What was the attitude of the church toward police protection at communion services?

7. In what ways did the character of the Church of the Brethren change between the Civil War and World War I?

8. Why were the Brethren unprepared for the coming of World War I?

9. When was the first Annual Conference Peace Committee appointed?

CHAPTER III

THE CHURCH OF THE BRETHREN A PEACE CHURCH (III)

Scripture Message—Matthew 22: 15-22

The changed character of the church brought the Brethren into a new relationship to the state. By World War I many of the church members were voting and a few were holding office. The Brethren as a whole felt that they had citizenship obligations and should render a constructive service to the country in harmony with conscience. They did not consider that service to their country meant the support of war. A verse of Scripture frequently quoted was "Render . . . unto Caesar the things which are Caesar's; and unto God the things that are God's." But how about the Christian's relative responsibility to his government and to God? The Brethren held that the Christian should give supreme allegiance to God, should be guided by the will of God as revealed in the Scripture, and should obey the government as far as could be done without disobeying God's will. This position, however, had to be applied to difficult war situations, and in doing this the Brethren were confused.

A CONFUSED PEACE CHURCH DURING WORLD WAR I

At the Annual Conference of 1916 the Brethren again expressed their opposition to this country's going to war, drew up a resolution which reaffirmed the Biblical basis of the church's peace position and sent a committee to present the resolution to President Wilson. The Conference of 1917, meeting shortly after the United States entered the war, emphasized the responsibility of the Brethren to make a constructive contribution to their country.

While the Brethren were clear in their opposition to war, they were confused in the application of their fundamental peace convictions to the developing war situation. The draft law of May 18, 1917, exempted Brethren from combatant service only. They were allowed service of a non-combatant character within the army. The young men of the church were being called to camp unprepared to meet the problems that faced them. Should they refuse all army service, should they accept service within the army short of fighting, should they submit to military drill, and should they wear the military uniform? On these questions the church had no clear-cut position. Some outstanding church leaders like H. C. Early and D. L. Miller leaned toward the Brethren accepting noncombatant duties like hospital service and caring for the wounded. There were other church leaders who advised Brethren to refuse all service within the army. The predominant advice given by church leaders was that drafted Brethren should obey the government as far as they could in harmony with conscience but should not participate in fighting or the taking of life. The result was that the great majority of conscripted Brethren accepted noncombatant assignments. There were some who entered straight army service but this number was not very large. Quite a sizable group of Brethren felt that all service within the army was wrong. They did not participate in military drill, and would not accept the uniform. They were held in detention camps and later furloughed to farms or sent to prison. At least sixteen Brethren reached military prisons.

The trying experiences young men were having in military camps, the mounting criticisms from young men that the advice of the church was not definite, the many appeals from members and districts for the church to define its position, the statement made by General Kuhn that there

was no such a thing as noncombatant service under military control, led to the calling of a special Conference at Goshen, Indiana, January 9, 1918. This Conference took a stricter position than the Brethren had earlier announced during World War I. The denomination declared itself as opposed to any participation in war. Drafted Brethren were advised neither to drill nor to wear the military uniform. The young men who had accepted noncombatant assignments were assured of the goodwill and respect of the church but the denomination declared itself as being opposed to non-combatant service. The reason for this action was that army officials were subjecting Brethren to severe pressure to take combatant assignments and even some forms of non-combatant activities required men to be armed. The Goshen Memorial, however, was short lived. It soon found its way to the advocate generals of the army. The officers of the Goshen Conference narrowly escaped prosecution. The advocate generals held that the Church of the Brethren had violated the Espionage Law in advising against the uniform and drilling. The Central Service Committee drew up an explanatory statement for the advocate generals, and the Goshen statement was withdrawn from the mails. Most of the Brethren continued to take noncombatant service until the end of the war. This was in reality the functioning position of the Church of the Brethren during World War I.

The government was just as confused as the church in the handling of conscientious objectors. The law made no provision for absolutists who would accept no army duties and it recognized only members of historic peace churches. At the beginning of the war it was evident that neither the Secretary of War nor the lawmakers had given sufficient consideration to the problem of conscientious objectors. The first drafted Brethren were clearly at the mercy of army officials. The President had not defined non-

combatant service and those who refused to drill and to wear the uniform were placed under the heavy criticism of army officers and surrounding soldiers. There were many cases of severe punishment. The War Department's Confidential Order of October 10, 1917, asked for the segregation of conscientious objectors into separate barracks, which were called detention camps. The Confidential Order of December 19, 1917, gave the same consideration to conscientious objectors as had been accorded to members of the historic peace churches.

The President outlined noncombatant duties on March 20, 1918. Through more than half of the war conscientious objectors lived under constant uncertainty. The government followed the policy of getting as many objectors as possible to take army service, as was indicated by the Confidential Order of October 10, 1917. Having the objectors in the barracks with regular soldiers during the early months of the war was an influence toward changing their minds. Even the detention camps did not operate altogether as a protection of conscience, for there were army officers over them who made efforts to persuade the conscientious objectors to accept military work. The definition of noncombatant service issued by the President listed many different types of duties, but most of them were parts of the war machine. No help was given to the absolutists and civilian service was not provided for those who could not accept army orders. Following the issuance of the President's statement new efforts were made by military officials to persuade those in detention camps to enter the army. There were many court-martial cases among those who held that all army service was wrong.

Because of the shortage of farm labor, the Farm Furlough Law was passed on March 16, 1918. On May 31, 1918, the judge advocate general advised the Secretary of War that

no conscientious objectors could be furloughed to farms. After months of idleness in detention camps a plan was devised for using the energies of many religious objectors to war in constructive pursuits. But even this did not remove the young men from the supervision of the War Department. Objectors to war either had to fight, accept army service short of fighting, work on farms at privates' pay, or go to prison. The only exception to this rule was that a limited number of conscientious objectors were permitted to join the Friends' Reconstruction Unit.

Each individual case, also, had to be carefully reviewed. The Secretary of War appointed on June 1, 1918, a Board of Inquiry to handle all cases of conscientious objectors. Of the 3,989 men considered by the Board of Inquiry, 1,300 were assigned to noncombatant service, 1,200 were furloughed to agriculture, 99 were furloughed to the Friends' Reconstruction Unit, 715 were placed in Class 1, remaining in camp after the armistice, 225 were placed in Class 2, and 450 were general court-martial prisoners. It appears from the records of the War Department that more than 80 per cent of religious objectors changed their minds either before or shortly after reaching camp.¹ The War Department indicated that this was due to the character of the treatment accorded them as prescribed in the Order of October 10, 1917.² The record of court-martial proceedings and the punishments in prison for sincere religious objectors to war is not a bright page in American history.

A great many of the Brethren bought Liberty Bonds during World War I. The church did not consider the economic implications of its peace principles. The functioning position of the church in its relation to the war was that of noncombatant service. There was no farsighted states-

¹ Statement Concerning the Treatment of Conscientious Objectors in the Army, p. 25.

² Bowman, Church of the Brethren and War, p. 203.

manship shown either by the Church of the Brethren, by the government, or by the army in handling the conscientious objector problem. The result was that a confused peace church was set to the task of re-evaluating its peace principles.

A PEACE CHURCH MOVING FORWARD TO A STRONGER PEACE POSITION

Following World War I there was a strong revulsion against war on the part of the members of the Church of the Brethren. Some of the strongest peace leaders of the denomination came out of the disillusioning war experiences. Practically every Annual Conference between the world wars made a strong declaration on peace. The Annual Conference of 1932 declared that "all war is out of harmony with the plain precepts of the gospel of Christ." The peace teachings of Christ were applied to the state as much as to the church. The church's opposition to war was held to be both "ethical and religious." The Annual Conference of 1935 declared for the first time in Brethren history that "all war is sin." The dualism in the Brethren peace philosophy was gone. War was considered to be wrong for all peoples and nations.

The Conference of 1938 interpreted the attitude of the church toward those who enlist for military service. Even though those who entered straight army service went against the advice of the church, they were not to be disfellowshipped, but were to be brought back through brotherly love into harmony with Brethren teachings. This position of tolerance was a great contrast to the strict discipline of Civil War days. The Annual Conference of 1940 under the shadow of conscription reaffirmed the church's conviction that all war is sin and took a strong position against conscription and preparation for war. The special Standing

Committee meeting held in Chicago, December 18 and 19, 1940, to face the problems caused by the coming of conscription, advised all Brethren young men "that noncombatant service within the army is inconsistent with the teachings of the Bible and the Church of the Brethren."³ This action was in accord with the resolution adopted by the Conference of 1938 as recommended by the Advisory Committee for Conscientious Objectors that "services of any kind within the ranks of the army" are "considered not consistent with the historic peace position of the church."⁴ The Conference of 1941 reaffirmed that "war is sin, unconditionally and always" and "an utter repudiation of all that Jesus taught and exemplified in his life."⁵ The Brethren faced the coming of World War II with unusually strong peace pronouncements.

Between world wars I and II, the Friends, the Mennonites, and the Brethren increased their co-operative work. The most important meeting of these groups was the one held at Newton, Kansas, October 31 to November 2, 1935, in that a peace statement was issued and a Continuation Committee was formed. This Continuation Committee became very active in planning joint peace projects. Two conferences with President Roosevelt were arranged. The conference of February 12, 1937, informed the President regarding the peace convictions of the three groups, and the conference of January 10, 1940, reaffirmed the historic peace position of these churches and outlined a suggestive plan of procedure for the government for providing alternative service for conscientious objectors in case of military conscription. The Brethren gave vigorous opposition to military conscription and war, not only in these statements to the President, but also in the resolution on behalf of the

³ *Ibid.*, p. 249.

⁴ *Ibid.*, p. 259.

⁵ *Ibid.*, p. 249.

denomination presented by Paul H. Bowman on July 30, 1940, to the Military Affairs Committee of the House of Representatives.⁶ The co-operative work of the historic peace churches laid the foundation for the formation of the National Service Board for Religious Objectors and for continued co-operative relationships during World War II.

The Church of the Brethren was active in the promotion of peace activities and comprehensive peace programs between the world wars. It would seem on the surface that the peace teaching of the church must have been widespread and effective. But there were outstanding weaknesses in the program. There was no general supervision to see that local churches carried out the peace teaching programs which were recommended. Then, too, the programs themselves consisted largely of the distribution of literature and the giving of peace lectures without the organizing of discussion groups on peace problems in which through stimulating discussions, the sharing of ideas, and the direction of reading, points of view are challenged and changed. The great masses of Brethren young people and adults were not effectively taught. It is probable also that the strong peace pronouncements of the church did not altogether reflect the attitude of the church as a whole.

How did an untaught peace church fare during World War II? The next chapter will tell.

Suggestions for Study

1. Read the interesting account of the Goshen Conference and what happened regarding the church pronouncement, pp. 180-187.
2. Trace the various steps of the government in dealing with the conscientious objectors during World War I, pp. 195-226.
3. Notice especially the Annual Conference Resolutions of 1932 and 1935, pp. 237-238, 241-243.
4. Read the story of the visits to the President, pp. 272-281.

⁶ *Ibid.*, pp. 283-285.

5. Consider the advanced position that the church took in advising against all service under military control, pp. 248-249, 259-263.

Questions for Discussion

1. Why were the drafted Brethren confused regarding the type of service to accept during World War I?

2. What type of military service did most of the conscripted Brethren take in the first world war?

3. What was the prevailing attitude of army officials and the War Department toward conscientious objectors?

4. What happened to the boys who refused all army service?

5. What was the functioning position of the Church of the Brethren on peace during this war?

6. In what ways did the Brethren move forward toward a stronger peace position following World War I?

7. What church conference declared that all war is sin?

8. What significant united actions were taken by the Mennonites, the Friends, and the Brethren?

9. What were the weaknesses in the church's peace program between the world wars?

10. What service did the church give to young people regarding service within the ranks of the army?

CHAPTER IV

A PEACE CHURCH DURING WORLD WAR TWO (I)

Scripture Message—Matthew 5: 13-24

There were many leaders in the Church of the Brethren who were eager to see the brotherhood give a peace testimony to the world. They felt that the disillusioning experiences of World War I should be a lesson to the church. They created and promoted strong peace programs among the churches. They truly wanted Christians to be "the light of the world," the Church of the Brethren to be like a "city that is set on a hill," and all Brethren to let their light "shine before men." How strong was the church's peace testimony during World War II?

A VITAL PEACE TESTIMONY THROUGH ANNUAL CONFERENCE PRONOUNCEMENTS

The first Annual Conference after war was declared, held at Asheville, North Carolina, in June 1942, reaffirmed the Brethren faith that the way of love offers the only solution to personal and social problems, declared that the New Testament contains the answer to the confused questionings of the times, commended the "young men who are making their testimony for peace in following the courses offered by our government for conscientious objectors," asked the churches to follow with their interest and prayers the young men who have gone into the military service of the country, and in the conflict between the will of God and the demands of the state, the members were urged to say with courage and devotion, "We must obey God."¹

The Annual Conference held at McPherson, Kansas, June 1943, one year and a half after the war started, declared its

¹ Minutes of the Annual Conference, 1942, pp. 45-46.

faith "that in the midst of the present tragic war the church's historic conviction that violence in the relations of men is contrary to the spirit of Christ must be reaffirmed."² The Conference also passed a statement commending "those who are expressing the historic peace position of the church."³

The next year when the Brethren assembled at Huntingdon, Pennsylvania, for the Annual Conference of 1944, they issued one of the most far-reaching peace statements ever made by the brotherhood. It is significant in that during the nation's trying war situation, the Church of the Brethren unequivocally reaffirmed its peace principles, recognized that many of its members were compromising with the war system, and thereby called the entire church to repentance. This decision is quoted in part:

From its beginning the Church of the Brethren has been opposed to war. In every war it has testified to this conviction and faced the embarrassment and trials of those who dissent from the belief or action of the majority. In the years before the present war we reaffirmed this position in strong words. In 1935 we said, "We believe that all war is sin; that it is wrong for Christians to support or to engage in it; and that war is incompatible with the spirit, example and teachings of Jesus." In 1938 we said, "Our supreme allegiance is to Christ. Today many Christians are finding themselves faced with a conflict between this allegiance and the demands of the state. We believe that in such a conflict a Christian must be true to his faith. . . ." Recognizing that these statements were more easily made then than now, we do in this 1944 Conference unequivocally reaffirm them as the historic peace conviction of the Church of the Brethren.

On the other hand, we must concede that the church has by no means fully adhered to this conviction. In common with all Christians we are culpable for not doing more to prevent this war and for being so inadequately prepared to meet it according to our faith. Many members are profiting financially from war employment and

² McPherson Conference Resolutions, *The Gospel Messenger*, June 26, 1943, p. 11.

³ *Ibid.*, p. 11.

prosperity. Not all of our leaders have spoken with a clear voice as our young people asked for counsel. Thousands of our boys are serving in the armed forces.

We believe it appropriate, therefore, to call the entire church to repentance for its failures and inadequacies in this great crisis, a repentance to be expressed in unfaltering effort to correct our past mistakes and prevent future war, or, if that once more proves impossible, to abstain from participation in it.⁴

The Board of Christian Education, which has charge of peace education in the church, spoke in behalf of the Brethren as a whole in a statement entitled *Maintaining the Brethren Way of Life in Time of War*. It follows:

We recognize with deep concern the increasing trends toward external control of our home life, our school life, and our community life by the developing plans for V-homes, the High School Victory Corps, Citizens Service Corps, and other aspects of Civilian Defense. Because of public opinion, many of our people feel coerced into conforming against their own consciences, even though verbal and printed statements regarding the above plans emphasize only voluntary participation.

We, like our fathers, "deem the overruling of the conscience as wrong" (Annual Conference, 1781), and we are equally determined to maintain in our own day the way of life which they tried to follow in their day. To these ends we declare that:

1. We will maintain fellowship with all those who conscientiously take part in military service because they feel it is the will of God for them, even though we believe they are departing from the historic peace position of the church. Recognizing the need of redemption in many aspects of our own lives, we will endeavor to maintain a kindly, redemptive attitude toward those who are swept along with the current. It is our sincere conviction that we should place no greater strain upon the consciences of others than we place upon our own.

2. We will maintain the historic doctrine of our fathers "not to go to war nor to learn the art of war," and will encourage all of our members to avoid any kind of activity which weakens that doctrine. We cannot support any activity of major military significance in our life at home, at school, or elsewhere in the community. However,

⁴ Huntingdon Conference Minutes, 1944, p. 52.

we Brethren can help to provide food, clothing, shelter, health and safety, and recreation up to the limits of our ability. One of our guiding principles is the serving of the neediest "women and children first."

3. It is not consistent with our peace doctrine for our members to take part in any activity or program which promotes war. The use of High School Victory Corps emblems, V-home window stickers and similar emblems seems to us to be inconsistent with the foregoing statement. As long as participation is voluntary, we recommend that our people ignore all pressure toward taking part. Should participation become a matter of regulation or law we urge our members to ask for rights of Christian conscience.

4. We urge our local churches and other church organizations to provide constructive activities for our own members and others who are conscientious objectors to war efforts. We recognize the fact that we can give our sincere support to some activities in the Civilian Defense program. Efforts are being made to develop additional suggestions and materials for constructive community service.

5. We urge our ministers and other leaders to maintain an unbroken fellowship in the church and to provide increased fellowship for all those who may suffer social disapproval for the sake of conscience.

6. If it becomes necessary, we shall seek to provide additional or separate educational opportunities in order that the faith of our fathers may reach a greater fulfillment in our children and in our children's children.⁵

Committee: Dan West, Paul Kinsel, L. Avery Fleming, Warren D. Bowman, Raymond R. Peters.

As far as official pronouncements are concerned, the Church of the Brethren has kept its teaching clear. World War II has brought no change in the peace position of the Brethren. The church itself believes that all war is sin and that participation in war is wrong.

SERVING THOSE WHO DIFFER

During the war the local churches generally exercised tolerance toward all who went into the armed forces. There

⁵ Copy of the original statement in the possession of the writer.

were no efforts to discipline those who went contrary to the church's advice. Soldiers and C.P.S. boys on furlough were often in the same church audiences and both received a hearty welcome from the church people. Many ministers through a well-organized plan had the church members each week to write to several young men in the C.P.S. camps, hospital units, and armed forces.

The Church of the Brethren maintained a definite Ministry to Servicemen under the leadership of Merlin Shull. He appointed about sixty Brethren ministers to visit boys in military camps, and at least two thirds of them were active in this work. He discovered homes near military centers which opened their doors in hospitality to Brethren who were soldiers. Bulletins were sent quarterly to all men in service keeping them in touch with the program of the church. The moderator of Annual Conference wrote a letter yearly to all drafted men. Merlin Shull kept the addresses as far as possible of all men in service and wrote personal letters to a great many. He believes that some of the wisest and best peacemakers among the Brethren will come from the group that he served.⁶ He cites such letters as the following as the reason for this conviction:

Here's a money order, inclosed, for ten dollars. I'd like you to use it for war relief. Thanks for the certificate for the last five dollars I've sent you. Before that I believe I sent you six dollars—if it's possible I would like a certificate for those as well as this ten. If certificates are only for fives and not sixes, make it out for five and I'll make the score even with four next month. I want the certificates just in case they press me to buy defense bonds—now war bonds, I believe.

The spirit of killing and hate is so widespread that even though I'm training in an Evacuation Hospital, I feel I should do something that will be effective right now, to relieve the pain and trouble the world is rocking under. Army life isn't bad at all. If one follows the given schedule he'd live to be a ripe, old man—that is, if it

⁶ Personal letter from Merlin Shull, Elgin, Ill., Jan. 28, 1943.

weren't for the end for which we're being trained. How we all crave to have this mess done with and get back to our loved ones and homes.⁷

WHY HAVE SO MANY BRETHREN ACCEPTED MILITARY SERVICE?

One of the most serious problems confronting the Church of the Brethren is to understand why so many of her young men entered military service. On July 15, 1943, there were 776 Brethren boys in C.P.S. camps, hospitals, experimental farms, and other forms of detached service.⁸ Merlin Shull at a later date completed a survey of Brethren congregations to find out how many Brethren men had been drafted into the various types of service. His survey covered 222 congregations. It indicated that about 80.5 per cent of the Brethren men drafted had gone directly into the armed services, about 11 per cent had taken noncombatant service, and 8.5 per cent were in Civilian Public Service. This would mean, in terms of the whole brotherhood, that 10,069 Brethren had been drafted, 8,105 have gone into the army, 1,104 have gone into noncombatant work, and 864 have chosen C.P.S.⁹ Considering the peace position of the church, why have so many Brethren entered the armed forces of the nation?

Answers From Church Leaders

Merlin Shull from his contacts with the Brethren in the army offers the following reasons why so many have taken military service:

1. Young men were inoculated with propaganda.
2. Many preachers never mentioned the peace position of the church.
3. Some of our members believe that noncombatant service is all right. If the church would have educated for noncombatant service more army boys would have gone that way.

⁷ Copied from the original by the writer.

⁸ Report of Brethren Service Committee, June 30, 1943.

⁹ The Gospel Messenger, July 22, 1944, p. 10.

4. The letters show that most of the boys in the army believe that they are doing the right thing and that it seems to be necessary for this war to be fought.¹⁰

J. E. Miller tells why he thinks so many Brethren have gone into the army:

Nearly all of our education has been in public school, printed material, the radio and the movie—none of which stress Brethren teaching. Our pastors and ministers have not been as outspoken against war as were the old Brethren. Our boys' fathers have been and are working in defense factories; naturally, they are not strong against war, and their sons enter the army. Never before did the government make so strong an effort to catch the ears of the young people, and to train them for war.¹¹

Ross D. Murphy, pastor of the First Church of the Brethren of Philadelphia, says that "the appeal of the mechanical" is one reason why so many young men choose army service.¹² He holds that young people are living in a mechanical world, that they are taught mechanics in high schools, industrial schools and colleges, and that young men dream of operating a big machine or an airplane. This appeal frequently is stronger than the voice of the church.

M. R. Zigler, Secretary of the Brethren Service Committee, the man who has traveled to more local churches and districts during the last twenty years than any other Brethren leader and who is working at the heart of the conscientious objector problem now, states why he thinks the peace program failed:

The peace program failed because we failed at other spots. The fellowship of the Church of the Brethren has been diluted. The program did not get to local churches. Church people hardly know what they believe. Public pressure has gotten us. We aren't disciplined to go against public pressure. The Sunday-school literature was not developed along Brethren lines. The colleges have not been pacifist training centers. It is harder to break with the

¹⁰ *Ibid.*

¹¹ Personal interview with J. E. Miller, Elgin, Ill., Dec. 31, 1942.

¹² Personal interview with Ross D. Murphy, Philadelphia, Pa., Feb. 19, 1943.

community now. Those who have the religious motivation, those most like the old fathers of the church, are standing for the peace principles best.¹³

H. L. Hartsough, Secretary of the General Ministerial Board of the Church of the Brethren, spent five months, January to May, 1942, as the official Brethren visitor to army camps. He visited 15 army camps and saw around 375 Brethren boys. He states that the Brethren in the army fell into three classes. The first group was made up of marginal members of the church and represented 15 per cent of the total. These young men had never received the teaching of the church. They went into the army like everybody else. The second group represented 35 per cent of the total. They were the finest caliber of Brethren boys in the army. They ranked very high in their home communities. They were from fine Brethren families. One half of them rationalized. They did not apologize. They believed that war was wrong, that the teachings of the church were right, but that this war was different. Hartsough said that their talk sounded much like the Christian Century and that they were probably influenced by it. The other half of this group was represented by those who were there because they felt it was the best policy. They were not motivated by great convictions but by what seemed to be most expedient.

The third group represented 50 per cent of the total. They were boys in good standing in churches, the plain ordinary boys who drifted into the army because it was the easiest thing to do. They did not take the trouble to defend themselves with their draft boards. Hartsough said that everyone in this group apologized for being there. They were not proud of it. They always asked about the C.O. camps.¹⁴

¹³ Personal interview with M. R. Zigler, Elgin, Illinois, July 21, 1943.

¹⁴ Personal interview with H. L. Hartsough, Elgin, Illinois, January 26, 1943.

Hartsough comments:

Our peace program had made tremendous progress. It had taken all of the glory out of war. The parade was gone. The boys were not really proud that they were in the army. . . . The longer the boys had been in the army the more edge had been taken off. . . . The trend away from peace will probably not come from the boys. The trend may come from the church.¹⁵

Answers From Regional Fieldworkers

The Brethren churches in the United States are now supervised by six regional fieldworkers, and five of them were appointed since the outbreak of the war. They have a splendid opportunity to study local church and district conditions. A letter was written to these regional workers January 28, 1943, asking for their help in making this study. The regional executives gave the following reasons why they thought such a large number of Brethren entered the army:

	Number indicating each reason
1. Lack of adequate peace teaching in local churches	6
2. The social pressures of family, friends and community..	4
3. Financial reasons. Many do not like to serve for nothing while the church supports them	4
4. Indifference of church members—lack of enthusiasm for the historic peace position of the church by local leaders..	3
5. Appeal of the spectacular and popular	2
6. Some ministers theologically sympathetic with war	2
7. The conviction on the part of young men that this war is different	2
8. The colleges failed to teach pacifism	2
9. The peace position in recent years was formulated by idealists, college students and other church leaders, who, for the most part, have thought far ahead of the average member	2

¹⁵ *Ibid.*

10. Many 18- and 19-year-olds were caught before they had maturely studied the matter1
11. Many Brethren homes are militarily nationalistic1¹⁸

Answers From Camp Visitors

The camp visitors over the brotherhood who are constantly keeping in contact with young men in army camps also gave their opinions about Brethren boys going into the army. A letter was written on January 28, 1943, to all ministers who were selected as camp visitors. Thirty-six replies were received. The following reasons were stated as to why Brethren accepted army service:

	Number indicating each reason
1. This war is different and must be fought to preserve freedom. Duty to country	19
2. Lack of peace education in the home and church	15
3. Social pressure—the influence of family, friends and the community	14
4. The remuneration offered in the army	11
5. Lack of conviction—do not believe in the peace tenets of the church	7
6. Accepting military service was the easiest and most un-embarrassing way	4
7. Lack of knowledge of their C. O. rights under the law ..	4
8. Marginal members—indifferent to the church	2
9. Lack of religious motivation in their peace attitudes ...	3
10. One's inability to escape the responsibilities of total war	1

Regional workers and camp visitors agree that lack of peace education, social pressures, and the economic problem are basic reasons. One camp visitor said, "Of the C.O.'s who lived here in the city, when the pressure came, they felt they would rather crucify their own conscience than

¹⁸ Summary of the answers received through personal letters from regional fieldworkers.

to have their families suffer in prestige or from lack of support.”¹⁷

Another camp visitor said:

One boy told me that he had not heard of our peace teaching until he was about ready to go. On the other hand some of them had heard of it but when the war came the leaders of the churches stopped this teaching. Some asked me why. Some felt that this war was different and that we must forget our teachings so long as certain leaders are at large. Others were working in defense factories and felt that it was not right to claim IV E. Frankly, I feel that many of our church leaders have fallen down at this point.¹⁸

Answers From Local Churches

The writer on February 19, 1943, sent a questionnaire to 200 local churches. Since the membership of the Church of the Brethren is approximately 75 per cent rural and small town, and 25 per cent city, 75 questionnaires were sent to churches in the open country, 75 to churches located in towns with less than five thousand population, and 50 to churches located in large urban centers. Consideration was also given to the distribution of the churches over the United States. The membership of the Church of the Brethren is 179,843 with 1,019 local churches. Therefore, the 200 churches represented one fifth of the total church membership. The churches were selected so that they represented a membership of 36,012 (12,008 located in cities and 24,004 in the country and smaller towns).

One hundred forty-nine answers were received from the first mailing. The questionnaire was sent a second time on June 18, 1943, to the churches which had not answered. In response twelve replies were received. There were 61 answers from country churches, 56 from churches in small towns and 44 from churches in large cities. Eighty per cent of the churches replied to the questionnaire. The

¹⁷ Personal letter from Milton C. Early, Omaha, Nebraska, February 5, 1943.

¹⁸ Personal letter from John C. Eller, Crab Orchard, West Virginia, February 9, 1943.

replies represented approximately 16.89 per cent of the total membership of the denomination, divided as follows: 9,612 members from small town churches, 9,569 members from country churches and 11,199 members from city churches.

The one hundred sixty-one local churches answered the question, "What are the reasons Brethren boys have given for going into army service?" in the following ways:

	Responses From Churches			
	Small Town	Coun- try	City	Total
1. "I want to do my part. I don't want other boys out there fighting for me." "This war is different." "It is necessary to fight to preserve freedom and religion." Patriotism-duty to country	29	22	18	69
2. "There is no pay in C.P.S." "Need support for wife." "Fear effects upon business if C. O. position is taken." "Can learn a trade in the army." "Do not want to be a burden on the church." "Want a job after the war." The economic problem . . .	15	10	14	69
3. "Don't want to be called yellow." "Will be called cowards if we go C.O." "My friends are going to the army; why shouldn't I go too?" Social pressure—the influence of family, friends, classmates, and community	11	19	11	41
4. "Did not know the church's peace position." "Neither ministers nor parents advised me to go C.P.S." Inadequate teaching in home and church	8	10	10	28
5. "This thing has been forced on us and the sooner we get it over the better"	9	7	7	23
6. Marginal members—indifferent to the church	11	6	2	19
7. "I just can't see the C. O. stand." "The C.O. is too idealistic—not practical."	4	3	7	14

8. Members worked in defense plants and couldn't get C.P.S.		2	2
9. "Hospital work is not wrong."	1	1	2
10. Wrongly advised by draft boards	1	1	2
11. "If we enlist we will get what we want."..	1		1
12. "Not much difference where one serves. All industry contributes to the war effort."	1		1

According to the replies from local churches giving the statements from the young men themselves, duty to country, social pressure, the economic problem, inadequate peace teaching, the feeling that the war was forced upon them, indifference to the church and lack of sympathy with the C.O. position were the primary reasons why Brethren boys went into the army. A study of the replies indicates that lack of vital peace teaching should be given a larger place than is indicated by the schedule. It could hardly be expected that the army boys would mention inadequate peace teaching as the reason for their accepting military service. However, if the Brethren had carried on a thorough peace education program in the local churches, it is probable that more young men would have withstood social pressures and the influence of propaganda. The reports show that propaganda, the economic problem, and the influence of friends and community have been stronger in motivating action than the program of the church.

According to the regional fieldworkers, the failure to teach peace in local churches, social pressures, the economic problem, and indifference to the church head the list as reasons for the large trend toward army service. The camp visitors mention the same basic reasons but add loyalty to country as the most important influence in turning young men toward war, and lack of sympathy with the peace tenets of the church as another important consideration. The replies from individual church leaders likewise present the

same fundamental reasons but add the appeal of the mechanical, members working in defense plants, lack of religious motivation, and the idea that accepting army service appears to many young men to be the best policy and the easiest thing to do.

There are doubtless a great many reasons why Brethren have entered the army but according to the replies the following seem to be the most outstanding reasons in the order of their importance as emphasized by the various groups:

1. The belief that this war is different. Duty to country. Patriotism.
2. Lack of peace education in home and church.
3. Social pressure—influence of friends and community.
4. The economic problem—no pay in C.P.S.
5. The belief that this war was forced upon the country and that there is nothing to do but jump in and get it over.
6. Members indifferent to the church.
7. Members unsympathetic to the peace tenets of the church.
8. Entering the armed service the best policy and the easiest thing to do.
9. Lack of knowledge of the C.O. rights under the law.
10. Lack of religious motivation.
11. Appeal of the mechanical.
12. Members working in defense plants.
13. Some ministers theologically sympathetic with war.
14. Many 18- and 19-year-old boys were drafted before they had maturely studied the problem of war.

A Suggestion for Study

1. Read the entire peace resolution of the Huntingdon Annual Conference.

Questions for Discussion

1. Has there been any weakening of the church's peace testimony through its official pronouncements?

2. In what ways is the church serving those who differ?
3. Approximately how many drafted Brethren are in combatant, noncombatant and Civilian Public Service assignments?
4. Why have so many Brethren entered straight military service?
5. What relation does this fact have to the lack of peace education?

CHAPTER V

A PEACE CHURCH DURING WORLD WAR TWO (II)

Scripture Message—Ephesians 6: 10-24

The Church of the Brethren historically based its opposition to war fundamentally upon the life, spirit, and teachings of Jesus. War to the Brethren was wrong because Christ said so. Even in World War II this basic position of the church did not change. Instead, the Annual Conferences held during the war made strong peace pronouncements. But the church experienced the unusual thing of having for the first time in Brethren history the majority of the drafted Brethren enter straight army service. The studies set forth in the previous chapter explain why. The Scripture message from Ephesians 6 also sheds light upon this problem. It is difficult for the Christian to stand against evil without putting on the whole armor of God. Nothing but the strongest peace convictions supported by the help of God will enable individuals to stand against the pressure of propaganda for war. The feet of the Brethren youth and adults were not sufficiently "shod with the preparation of the gospel of peace." They were not given the "shield of faith," "the helmet of salvation and the sword of the Spirit, which is the word of God." They were taught peace in general ways but not with such spiritual power as to reach the motives, habit patterns and emotions which control conduct. With this picture in mind, the reader can well look at the denomination as a whole.

DID THE CHURCH OF THE BRETHREN MAINTAIN OR WEAKEN HER PEACE CONVICTIONS DURING WORLD WAR II?

The great majority of the church leaders who will probably have most to do with making the church decisions fol-

lowing the war support the church's peace teachings. The regional fieldworkers, the teachers in the seminary, the young people's secretary, the secretary of the Brethren Service Committee, the secretaries of the General Mission, Ministerial and Christian Education Boards, the editors of the Gospel Messenger and the Sunday-school literature, the manager of the Brethren Publishing House, the general boards members, the majority of the pastors of local churches, and a strong minority of the laity upheld the church's peace convictions. The authorized delegates from local churches and districts for the Annual Conferences held since the war showed no tendency to weaken the church's peace statements which are on record with the government. The denomination as a whole constantly increased its support to Brethren Service, including the C.P.S. camps. Many denominational leaders approached the writer regarding plans for a stronger peace education program following the war. There seem to be enough strong peace leaders in the denomination that no change will come soon in the church's official position.

On the other hand, taking account of the peace leadership in the church does not tell the whole story. There were more strong militarists among the Brethren in World War II than in World War I and they were more vocal. What happened to the local churches? The study referred to in Chapter IV will yield valuable information here.

Reports From Local Churches (161 Reporting)

	City	Small Town	Country	Total Churches Rep't'g
1. Number of members in each group of churches	11,199	9,612	9,569	
2. The attitude of the local churches toward C.P.S. boys				
(a) Respect for stand taken, friendly	32	33	38	103

(b) Attitude is mixed—some for and some against	6	15	13	34
(c) Neutral—little enthusiasm but conscience is respected	3	4	1	8
(d) Members generally are critical of those who take the C.P.S. position	3	4	5	12
Attitude of local churches toward noncombatants				
(a) Respect for stand taken—tolerant and friendly	33	41	50	124
(b) Neutral—little enthusiasm but conscience is respected	1	6		7
(c) Members generally disappointed at those taking noncombatant service (prefer C.P.S.)		3		3
(d) Attitude is mixed—some members are favorable and some not ...	2	2	7	11
Attitude of local churches toward combatants				
(a) Respect for position taken—tolerant and friendly	34	34	46	114
(b) Combatants held as honored heroes	3	9		12
(c) Neutral—little enthusiasm but willing to respect conscience		7		7
(d) Attitude is mixed—some for and some against	3	6	12	21
3. What percentage of members are working in defense industries?	37	14	6½	
4. Are members generally buying war bonds and stamps?				
(a) Yes, generally buying them....	31	23	20	74
(b) A substantial minority buying them	6	15	6	27
(c) A few members buying them...	4	8	16	28
(d) Members not buying them	3	10	19	32

5. Are members buying civilian bonds?				
(a) A few buying them	24	27	19	70
(b) Not buying civilian bonds	20	29	41	90
6. Are members generally supporting C.P.S. camps?				
(a) Generally supporting them	24	52	45	121
(b) Partially supporting them	17	3	15	35
(c) Practically no support given ...	3	1	1	5
7. The attitude of the members toward the official peace position of the Church of the Brethren				
(a) Generally favorable toward the official peace position but feel that this war is different. The government needs their help and the axis must be defeated. Propaganda had changed their minds	24	28	30	82
(b) The same peace position as in past years. Minds of people not greatly changed by war	18	22	27	67
(c) Members generally think the peace position too difficult and needs to be restated	2	6	2	10
8. What must the church do to maintain its peace position?				
(a) Do a better job of teaching parents, children and young people, especially in peacetime	34	34	46	114
(b) Carry on a strong program of relief, reconstruction and community service, and give a positive testimony for peace and goodwill	14	16	14	44
(c) Teach the Christian basis of pacifism	7	6	9	22
(d) Practice peace in daily living ..		4	10	14
(e) Discipline members for going to war	1	3	2	6
(f) Eliminate church quarrels		1		1

(g) Put C.P.S. boys in more dangerous situations		1		1
9. The peace education program during the last ten years				
(a) Very little peace teaching in the local church	26	40	37	103
(b) Sermons on peace given	21	21	22	64
(c) Discussions on peace in young people's classes and groups	15	11	12	38
(d) Special courses on peace organized	9	5	7	21
(e) Peace programs and dramas presented and literature distributed ..	8	10	10	28
(f) Group meetings to discuss the draft laws	4	4	2	10
(g) Churches which had a strong peace program, including sermons, discussions, special classes and meetings to discuss the draft law ..	2	3	2	7
10. Has your church been reading Matthew 18 before baptism?				
(a) Yes	30	41	50	121
(b) Not consistently	14	15	8	37
11. Is a peace pledge required as a covenant of church membership?				
(a) Yes	8	24	25	57
(b) No.	36	32	33	101
12. Do you still have complete freedom of speech?				
(a) Yes	35	41	43	119
(b) Yes, with the exercise of caution	9	8	10	27
(c) No—there is active opposition in the congregation to statements against war		7	4	11
Do you feel free to preach sermons on peace during this war?				
(a) Yes, without reserve	31	35	37	103

(b) Yes, with tact, only emphasizing the general principles of goodwill ..	10	13	20	43
(c) No—believe that people do not want to hear sermons on peace now	3	7	4	14

Is there any embarrassing factor in your congregation?

(a) No	22	30	34	86
(b) Yes—the presence of parents whose sons are in the army	7	18	4	29
(c) Brethren viewpoint must be presented cautiously to prevent dividing congregation	15	8	20	43

13. What is happening to the Church of the Brethren now?

(a) Church members are compromising and the church is in danger of losing its peace testimony	15	22	14	51
(b) No major change has taken place in the peace convictions of the church members	6	9	10	25
(c) The Church of the Brethren is changing from a negative antiwar emphasis to a positive program of relief and goodwill. It is gaining a sense of mission	12	7	12	31
(d) There is a decided change in favor of the Brethren peace position	1	8	7	16

14. Pertinent observations from ministers:

"The leadership of the church is too far ahead of the membership."

"I recently baptized a soldier."

"Our church is no longer an old-time Dunkard church. It goes along with the rest of the world."

"A period of reaction against war is bound to come."

"A girl in my church joined the WACS."

"Most of my people admire the peace position of the church but they are working in defense plants."

"There are a few ministers working in defense plants."

"It makes it hard for the rest of us when ministers' children go to war."

"From several visitations in military camps, I am amazed how clearly our boys in the military camps see the value of our program. Many of them are sorry they did not take a C. O. stand. One of them said to me, 'The boys in the C.P.S. camps differ from the boys in the army in that they are bound together by a higher ideal.' After the war many of the soldiers will be on our side."

"We need to rebuild the whole Brethren way of life and faith."

"The older people are unwilling to be C.O.'s at all in their role as citizens."

"There is an abysmal ignorance of intelligent pacifism even among the C.O.'s."

"The young men who have gone no farther than public school and are farmers are in favor of the peace position."

"The church is emotionally against the war but economically for it."

"Whenever you find a minister who comes from Bethany in recent years you find a peace-educated man."

"After ten years of thorough peace teaching, it should be made a test of fellowship in the church."

"Two families criticized me for preaching peace and left the church."

"At times during the last two years I have been heckled a few times when explaining our work, but that has vanished."

Summary of Findings

No claim is made that these questionnaires present scientific data. They are simply reports and observations of 161 ministers and have the value of indicating trends in the church during the war. The reports represent 16.89 per cent of the church membership.

1. The great majority of the churches respect the consciences of the young men who have chosen C.P.S., non-combatant activities and armed service. Most of them treat all the boys alike. However, more criticism is indicated

among church members toward those who have entered Civilian Public Service than against those who have gone into the various branches of armed service.

2. A much larger percentage of members are working in defense industries in cities than in small towns and in the country.

3. Forty-six per cent of the churches reported that the members generally were buying war bonds and stamps, while sixteen per cent indicated that a substantial minority and seventeen per cent that a few were purchasing them.

4. The reports show that civilian bonds are not being bought by the Brethren to any large extent.

5. Most of the churches are supporting C.P.S. camps, even those that are critical. Many parents who have sons in the army are supporting C.P.S.

6. Practically fifty per cent of the churches reported that propaganda had changed the minds of many of their members, that while the church's peace position was held as an ideal they felt that this war was different and had to be fought. About forty-two per cent of the churches seemed to be holding steady in the face of propaganda.

7. In order to maintain the church's peace position, seventy per cent of the ministers held that a strong teaching program is necessary, twenty-seven per cent advocated a peace testimony through relief and reconstruction, while others favored teaching the Christian basis of pacifism and a greater degree of peacefulness in daily living.

8. Sixty-four per cent admitted that very little peace teaching had been done in their local churches during the last ten years and only seven churches could be rated as having carried out a strong peace teaching program.

9. The churches generally are still reading Matthew 18 before administering baptism but this time-honored practice of the church is being dropped by some churches.

10. The requiring of a pledge from members not to go to war as a covenant of church membership has been dropped by 62 per cent of the churches.

11. About three fourths of the ministers said that they had complete freedom of speech, 64 per cent felt free to preach sermons on peace during this war, but 45 per cent held that because of opposition to peace statements and C.P.S., the presence of parents in the congregation who had sons in the army, and division of opinion among the members, it was best for the unity of the church to exercise care in the statements made about the war.

The replies from local churches indicate that there is a great lack in the peace education program, that war propaganda has changed the minds of a large percentage of the church members, that a substantial minority of the members worked in defense industries, and in almost one half of the churches the members generally purchased war bonds and stamps.

Considering the number of young men who have gone into the army, there seems to be no other conclusion than that the Church of the Brethren, in spite of the fact that it is still officially pacifist, in reality during World War II moved some distance from its historical peace convictions. The educational program was weak and propaganda had its effect. Many church members for the time being gave up their peace convictions. The peace testimony of the Brethren is threatened.

Reports From Regional Fieldworkers

The regional workers gave the following answers to the questionnaire of January 28, 1943:

Field-
workers
Answering

1. Are the churches holding steady under the war strain?

- (1) Whether a local church holds steady depends much

- upon the pastor 1
- (2) Churches are growing more steady as time goes on.. 3
- (3) Other issues are straining church relationships more than the war issue 1
- a. Are the churches moving toward the peace position of the church or away from it?
- (1) The churches are about holding their own, moving neither toward nor away from the peace position 3
- (2) The adult church is less antiwar than it was two years ago 3
- b. What is the attitude of the church toward the Civilian Public Service camps?
- (1) People in the churches are divided on the C.P.S. program 1
- (2) The attitude of the church toward C.P.S. is favorable 4
- (3) The churches are fairly well satisfied with C.P.S. camps 1
- c. Are more or fewer Brethren boys in your territory going into the army?
- (1) More boys going into the army now 3
- (2) About the same number going into the army as before 3
- 2. Are the members generally buying war bonds, civilian bonds, or supporting the program of the church?
- (1) Many church members are buying war bonds 3
- (2) The war bond situation is difficult to determine but some are buying them 3
- (3) The purchase of civilian bonds is negligible 6
- (4) The support of C.P.S. is commendable 4
- (5) Seventy-five per cent of the churches are supporting C.P.S. 1
- (6) Perhaps 10 to 20 per cent of the members are supporting the program of the church 1
- 3. What was lacking in the church program that so many Brethren boys went into the army? What must the church do in the future to change the present condition?

- (1) Lack of adequate teaching 6
- (2) "If we would increase our strength toward universal goodwill we must change our parents, our church officials, and our college professors. Pressures from without will constantly be too strong against our sons to stand up against, if these three great institutions in our ranks are appealingly nonchalant. Then, too, our pastors must be thoroughly trained in this viewpoint before entering upon their work as pastors." 1
- (3) "To remedy the situation is but to get to the basic needs. Begin with the ministry. I am of the opinion that we should be more concerned about the attitude of the future ministry in our church. We should certainly accelerate our educational program in every avenue possible." 1
- (4) "We need some type of revision along church membership lines. . . . This would mean discipline and disfellowshipping in many places." 1
- (5) For the future, the church must train leaders in the peace position 2
- 4. To what extent are the members of the churches working in war industries? What effect will this have upon the churches?
 - (1) Many church members are working in war industries 5
 - (2) "Have an ever-growing group working in war industries. This has aided in convincing the youth that the older people can't take it." 1
 - (3) "As a member goes deeper into war work just to that extent does his interest and participation in the program of the church wane." 1
 - (4) "We will have more pacifists twenty years from now from among the men who served in the armed forces than from among those who earned \$20 a day in war industries." 1

The reports from local churches and regions agree that quite a number of members bought war bonds and worked in defense industries, that the majority of churches had a good attitude toward C.P.S., that the percentage of drafted Brethren going into the army continued to increase, and

that the great weakness in the church program had been inadequate peace teaching.

Reports From Camp Visitors

The returns from the questionnaires of January 28, 1943, to camp visitors gave the following information:

Number
Indicating
Each Answer

1. 723 Brethren boys were visited in more than thirty army camps over the United States. Those visited represented approximately 9 per cent of the Brethren boys in the army, February 1, 1943.
2. Of the 723, there were 167 in noncombatant service, or about 23 per cent of the total. This is higher than the reports from local churches indicate, but it may be explained by the fact that several medical centers, like Camp Grant, contained a large number of young men in noncombatant service.
3. Attitudes of Brethren boys in the army to Brethren boys in the C.P.S. camps:

(a) Not critical, tolerant—feel it is a matter of individual conscience	26
(b) Say that the C.O.'s are wrong in philosophy	3
(c) Say that C.P.S. boys are shirkers	1
4. Attitude of Brethren boys in the army to the peace position of the church:

(a) Believe in the peace position of the church but hold that they have an obligation to the government in this time of crisis	19
(b) The peace position is fine as an ideal but unworkable now	8
(c) Every case is different—some boys are in sympathy with the church peace position and some are not	3
(d) Critical of the church's peace position	3
(e) Love the church more than ever before and are in sympathy with its peace convictions	2

5. What the church will have to do to maintain its peace position:

- | | |
|--|----|
| (a) Do more teaching | 16 |
| (b) Make a greater testimony for peace through world service | 13 |
| (c) Teach and preach the New Testament basis for pacifism | 10 |

6. A significant comment:

I have letters in my file from about eight or ten boys making definite statements that they are very sorry that they ever came to the army. One said, "If I would only have taken my mother's advice." Some of these say that they came into the army because some of their friends went and they couldn't stand the social pressure to go the C.P.S. way.

It seems from the reports of camp visitors that the Brethren boys in the army on the whole had a wholesome attitude toward those who have chosen Civilian Public Service. The majority of them seemed to believe in the peace position as an ideal but felt an obligation to their country in this crisis. The reports indicated that there may be truth in H. L. Hartsough's claim that the trend away from peace will not come from the boys in the army. If the disillusionment following World War II is anything like it was after World War I, some of the strongest peace leaders will come from among those who served in the armed forces. And Hartsough holds that the disillusionment has already set in. It is probable that the Church of the Brethren is in more danger of losing its peace convictions from those who worked in defense areas than from the young men drafted into the service. The camp visitors agreed with the local churches and regional workers that a greater peace education program is necessary if the historic peace testimony of the church is to be maintained.

The Brethren Publishing House and the Church's Peace Principles

The Brethren Publishing House, Elgin, Illinois, usually

has a hundred or more employees working in the plant. The majority of the employees are not Brethren. The writer asked the manager through a letter to explain how he handled the war bond situation. The following letter was received:

April 5, 1943

Rufus D. Bowman
3435 Van Buren
Chicago, Ill.

Dear Brother Bowman:

I received your letter a few days ago, asking for some additional data relating to the way we solved the government bond problem at the Brethren Publishing House. We neglected getting this letter out because of the immense amount of business getting ready for the Board meetings.

It is well known that the promotional part of government bond purchases was left largely to the life insurance companies in the community especially as it is related to your problem of purchasing through publishing house, factory and plant like our own.

At the very beginning I invited the insurance men to my office for an interview. They went over the plan in detail. I also invited to my office Mr. Brubaker and Mr. Hoff in order that we might have complete understanding of the problem. After their presentation was made I asked for the opportunity to interpret to them Selective Service as it is related to the C.O. problem. This was done rather completely, I believe. The two men from the insurance office happened to be Presbyterian. When they saw that there were over 200 boys from their church in C.P.S., they began to talk about the common problem rather than isolate the Brethren as the only C.O.'s. After the insurance men understood our C.P.S. problem, they concluded the employees in the Brethren Publishing House could either have a deduction for government bonds or have a similar deduction for the Brethren Service Committee.

We called a meeting on house time and let the insurance men present the plan to all employees. After their meeting with our employees, government cards furnished by the insurance men were given to every employee in the Brethren Publishing House. The next day the following memorandum was placed on the bulletin boards.

Because some of our employees who have religious objection to the purchase of war bonds have requested the management to give them the privilege of taking on a similar method for Brethren Service, Brethren Service cards may be secured at the office if the employee so desires to make that type of deduction.

You may be interested to have the results of these two deduction plans following that period. Fifty-four of our employees purchased government bonds, totaling a weekly deduction of \$57.00, which as you see figures \$2,964.00 per year. Forty-two of our employees signed up for Brethren Service Certificates, totaling a weekly deduction of \$40.85, which as you see figures \$2,124.20 per year.

You may be interested to know that we have had this going a little over a year, and as far as I can see there is no letdown among those that are purchasing Brethren Service certificates. If anything, the percentage would be slightly increased at the present time.

One interesting fact was that the life underwriters wished to see if it was necessary when they reported our employees to Springfield to report those members of our group who are buying Brethren Service certificates. Washington wrote back to Springfield and Springfield wrote back to the local life insurance men that in the future the Brethren Publishing House need not report any giving or lack of giving of those employees having deductions to support C.P.S. You readily see what this meant to the rest of our employees who are buying government bonds. It does not penalize them where a large percentage of the people are not buying war bonds. I hope this letter may be helpful on the problem.

Sincerely yours,

BRETHREN PUBLISHING HOUSE

E. M. Hersch, Manager

The manager gave those who preferred to buy war bonds the democratic right to do so, worked out a plan to accommodate those who desire to support Brethren Service, and exercised no pressure in behalf of war bonds. In fact, throughout the war, he has consistently supported the program of the church and has turned down government bids for the printing of war materials.

Bethany Biblical Seminary and the Church's Peace Position

All the faculty members of the seminary are in favor of the church's peace position. The young ministers are taught the historic ideals of the church, the Biblical basis of peace and the techniques of nonviolent action. In the early days of the bond sale drive, the seminary received the following telegram from the United States Treasury Department:

Washington, D. C.
January 15, 1942

To Bethany Biblical Seminary
Chicago, Ill.

Secretary Morgenthau is very anxious to learn whether you have Defense Savings Stamps on sale in your institution or plans for such sale. Would appreciate an answer this week. An outline of Treasury program to supplement your efforts will be mailed you in the near future.

Signed, Orville S. Poland

The faculty members voted unanimously that the following reply be sent:

Bethany Biblical Seminary
Chicago, Ill.
January 17, 1942

Mr. Orville S. Poland
Defense Saving Staff
United States Treasury Department
Washington, D. C.

Dear Sir:

I am replying to your telegram of January 15. Bethany Biblical Seminary is the Theological Seminary of the Church of the Brethren. The historic position of the Church of the Brethren is known to our government. We are supporting, as individuals, the Civilian Public Service Camps and constructive forms of Relief Work. It is our interpretation that in our democracy, the purchase of Defense Stamps and Bonds is an individual and voluntary matter. We question whether churches and Theological seminaries should be

asked as institutions to sponsor this program. If this interpretation is not acceptable, we request you to grant an interview with leaders of the Church of the Brethren.

Sincerely,

Rufus D. Bowman, President

The seminary has sold no defense bonds and stamps but Brethren Service certificates have been kept on sale in the bookstore. The majority of the students work part-time at Sears and Roebuck. Some of their managers at first used pressure to get them to buy war bonds and stamps. Several mass meetings of students were called by student leaders to discuss the problem. The students appointed representatives to go to the managers and explain the peace position of the church and to inform them that the students were supporting Brethren Service. Individual students were also asked to make proper explanations. The problem was solved by exempting Bethany students from the necessity of purchasing war bonds, without any student losing his job.

The Brethren Colleges and the War Situation

The General Education Board, representing the six Brethren colleges and the seminary, brought the following recommendation to the Council of Boards, which was approved by that body, November 11, 1942:

The Council of Boards recognizes the critical situation which today confronts our colleges. They now represent what is perhaps the most critical area of our church life. We commend our trustee boards and faculties for their endeavors to serve the nation as fully as possible in a war crisis and at the same time support the historic position of the church in regard to war and peace. We realize that our trustee boards may momentarily be called upon to make decisions which for the time being might jeopardize the continuance of our college program. This council desires to urge our colleges to do all within their power to keep liberal education alive and free in our country, and to continue to defend and interpret the

traditional position of the church in regard to freedom of conscience and participation in war. We call upon the families of the church to send their children to our own colleges more faithfully than ever before and we urge gifts and donations to the colleges by individuals and churches on a more generous basis. We the Council of Boards pledge our combined efforts to rally to the colleges the financial support of the Church, if in defense of the peace principles of the Church they suffer loss of students and of finances.¹

This declaration shows the concern of the educational institutions to support the historic peace principles of the denomination.

The Brethren colleges are a product not only of denominational support but of community interest. For a number of years they have had a large non-Brethren attendance and during the year 1941-42 three of the colleges had more non-Brethren than Brethren in their student bodies. However, the record of the colleges in the support of Brethren peace principles during the second world war was probably better than that of the church as a whole. Even though all the colleges were approached by the government regarding the taking of military units, not one Brethren college accepted a military unit on its campus. While the programs of other colleges were financed by government money, Brethren colleges out of loyalty to the church suffered the loss of income and were forced to make many adjustments in personnel and budgets. Outside of the regular accelerated program the colleges made no major curricular changes. Freedom of conscience was granted to both pacifists and nonpacifists in the student bodies. The community attitude toward the colleges was good and the fact that these colleges are owned by a historic peace church did not seem to be any large factor in the decrease of students. The presidents of the colleges are becoming increasingly interested not only in continually making the Brethren col-

¹ Minutes of the General Education Board, Church of the Brethren, Elgin, Ill., November 11, 1942, pp. 2-3.

leges strong institutions for academic training, but also in leading them toward becoming creative centers of Brethren life and thought.

GENERAL SUMMARY

The Church of the Brethren has a strong minority group holding firmly to her peace principles. This group includes the majority of the outstanding church leaders. However, according to the reports from local churches, regions and camp visitors, including the large number of young men who have gone into the army, the majority of members seem to have been vitally affected by war propaganda and have slipped away from the peace position of the church. The large number of adult members who supported the war economically and worked in defense areas seems to be more dangerous to the future peace convictions of the church than the young men who were in the army. The ministers, regional workers and camp visitors agreed that the greatest lack has been a strong teaching program. The Church of the Brethren today stands as one of the historic peace churches whose peace testimony has been weakened by the war. Whether the strong peace minority in the church can carry on an educational program of such strength to conserve the Brethren peace testimony in a world moving toward a greater degree of government control over persons, only the future can tell.

Two questions, however, should be asked. Does the fact that the majority of Brethren have supported the war system make war right? What is the Christian's basis for knowing what is right and what is wrong? *Seventy Times Seven* will give the Christian doctrine of peace.

Questions for Discussion

1. Do you think that the Church of the Brethren maintained her peace convictions during World War II?

2. What was the prevailing attitude of local churches toward drafted Brethren who were in combatant and noncombatant service, and in Civilian Public Service?

3. Approximately what percentage of the Brethren supported the war economically?

4. What effect did war propaganda have upon the minds of the church members?

5. What did the reports show from local churches, regional workers and camp visitors regarding the peace teaching program of the church?

CHAPTER VI

SEVENTY TIMES SEVEN—THE CHRISTIAN PHILOSOPHY OF PEACE

Scripture Message—Matthew 18

One of the most terrible facts in our world is the widespread increase of hate. *The pathway of redemption from hate is through reconciliation. The heart of reconciliation is forgiveness. Both forgiveness and reconciliation are expressed in the eighteenth chapter of Matthew. This has been the most outstanding Bible chapter in the history of the Church of the Brethren.* It has been read through the years before baptism as a basis for instructing the candidates for church membership regarding their conduct in human relationships. It contains the central idea of Brethrenism, which is reconciliation. In fact, Alexander Mack, Jr., in his memoirs gives the practice of Matthew eighteen as one of the reasons why the Christian fellowship now known as the Church of the Brethren was founded.

The theme of the chapter is unlimited forgiveness. Simon Peter thought he was becoming very gracious in spirit when he said, "Lord, how oft shall my brother sin against me, and I forgive him? Till seven times?" This was a high standard, wasn't it? It is very difficult to get Christians to forgive one time. The rabbinical standard was three times and after that forgiveness was not required. But the Master brushed aside all limitations and conditions and said, "I say not unto thee, Until seven times: but, Until seventy times seven." Forget the mathematics of it. *Seventy times seven means unlimited forgiveness.*

SEVENTY TIMES SEVEN IN RELATIONSHIP TO WHAT GOES
BEFORE

The disciples had asked Jesus the question, "Who is greatest in the kingdom of heaven?" In response to this inquiry, the Master gave the discourse contained in the eighteenth chapter. He dramatized the kingdom by placing a child in the midst. He told his disciples they must become like little children, possessing the childlike qualities of purity, humility, trustfulness, teachableness, and love. They were not to despise these little ones for they were precious with the Father. The Master made it clear that the first requirement of his disciples was Christlikeness in character and disposition.

The chapter moves quickly into a revelation of the principle of personality. "For the Son of man is come to save that which was lost." The mission of Jesus was the redemption of personality. If Jesus thought so much of persons, how about the Father? "Even so it is not the will of your Father which is in heaven, that one of these little ones should perish." And the Father's attitude was further expressed through the man who had a hundred sheep, and who left the ninety and nine and went into the mountains to seek the one which had gone astray. The preciousness of persons in the mind of Jesus was really the attitude of God toward persons. Matthew eighteen taken in its relationships shows that unlimited forgiveness is linked with Christlikeness of character, which in turn is related to the spirit of the Son and the Father, who made persons the central value in the universe and the redemption of persons the central work of the kingdom.

SEVENTY TIMES SEVEN MEANS A FAITH

"I say not unto you, Until seven times; but, Until seventy times seven." From whence does such forgiveness come?

Are these simply the words of a Palestinian Jew without any significance beyond? Were they words to Simon Peter without any application beyond the limits of eastern horizons? Or does seventy times seven express the nature of God? Does the character of Christ shine through? Is the soul of the universe opened so that we see its nature? Is the redemptive process which transcends all limitations of time heralded to the ages?

Seventy times seven as a faith is undergirded by the Christlike God. "He that hath seen me, hath seen the Father (John 14: 9). Jesus is the perfect revelation of God. Through Jesus God spoke a Word. Through Jesus God expressed his Spirit. Through Jesus God gave us a valid picture of his nature. Through Jesus we know that God is Christlike and is doing a Christlike work in this world for the redemption of men. The Christlikeness of God is a fundamental concept for makers of peace. The deity of Christ is central in the Bible and in Christian doctrine.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16). That's universal, isn't it? And it identifies the spirit and mission of Christ with that of the Father.

"Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works" (John 14: 10). Isn't this clear as to the Father's spirit and mission through Jesus?

"I and my Father are one" (John 10: 30). One in word, spirit, nature, and mission.

We have discovered here the Rock of Ages. It is not a relativity. It is the supreme Absolute of the universe. God's expression of himself through Jesus! The words of Christ having God through them! The soul of the uni-

verse epitomized in the character of God through Christ!

From this central reality the Christian can say with certainty that Christ and war cannot be reconciled. Some people try to reconcile the two but they cannot. "Blessed are the peacemakers: for they shall be called the children of God" (Matthew 5: 9), says Jesus. But the Savior did not stop there! "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you" (Matthew 5: 44). And still the Master went further! He lived it! He went to the cross! He bore all suffering and shame in winsome silence! The cross becomes through him the Christian's deepest experience and the supreme redemptive event. It is God's method of dealing with evil. Also Christ's method, and our method! The way of the kingdom of God! War teaches men to hate. Christ teaches men to love each other. War destroys personality. Christ through his followers redeems personality. War destroys fellowship between peoples, builds walls of partition. The spirit of Christ builds fellowship between peoples and nations. War makes the will of the state supreme, and men become the tools of machines. Jesus makes the will of God supreme and men become the children of their heavenly Father. War is contrary to the teachings of Christ, the spirit of God, the disposition of the universe, and the highest welfare of mankind.

Seventy times seven as a faith not only means undergirding our convictions with the Christlike God; it includes faith that persons represent the central value of the universe. The Creator made man in his own spiritual image with capacities for fellowship, growth, and achievement. Man was the highest order of creation. God so loved persons that he gave his Son for their salvation. Christ so loved persons that he lived for them, taught them, and

finally died for them. God's love, Christ's love, the sacrificial atonement, are central realities of the Christian religion. Christ died to reconcile man to God. And according to the teachings of Jesus anything is sin which harms personality and breaks man's fellowship with God. Through Jesus one sees that persons are too precious to become the objects of brute force and engines of death. Through him man sees his reach, what he is meant to do and be. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, . . . we shall see him as he is" (1 John 3: 2). That is the eternal goal of man's development—to be like him, and his service—to help make others like him.

Seventy times seven as a faith not only means the Christ-like God and the preciousness of persons; it is faith in the overcoming power of love. "Be not overcome of evil, but overcome evil with good" (Romans 12: 21). This means the exercise of an active ministry of reconciliation. Those who believe in peace are not to allow war to go on without doing something about it. Christians are to attack war and sin of all kinds by the power of the soul. The overcoming of evil is to be through nonviolent means—through the exercise of love and forgiveness. It is faith that love is the strongest influence in the world, and will win if practiced long enough and by enough people. It is the moral force centered in these words, "Do good to them that hate you." This moral force is the most redemptive power in the world. The exercise of hate and vengeance, fighting until the enemy is completely crushed, develops ill will which will last for generations. The exercise of understanding and goodwill, the practice of fair dealing, the manifestation of concern for the economic welfare of others, and the recognition of racial equality break down the resistance of enemies and create friends. But some say that

the moral force of love will not work when gangsters are abroad. But what makes gangsters abroad, the exercise of goodwill or imperialism? What continues gangsters in the world, the settlement of international difficulties on the basis of fairness, or upon the basis of imperialistic ambitions? War has been tried and has been found wanting! The whole earth is stained with its blood! The time is here to try reconciliation based upon forgiveness and love. The moral force of love may not always protect our homes and our land. But in the perspective of God it will win. The offer of goodwill and fair dealing will in the long run undercut the power of ruthless rulers and shake the foundations of their thrones. It is hard for people to keep on killing those who do not fight back. There is something in human nature which responds to the right hand of friendship and the kiss of peace. Love is the strongest force in the world. As Christians we should use it. If it doesn't win we should still use it, and climb Calvary's cross and die with him who took to the earth like a grain of corn in order that the redemptive power of the full-grown stalk might bless the world.

There is a story told by U. J. Jones in an old history about the Brethren at Morrison's Cove, Pennsylvania. Jones said that these Brethren did not believe in fighting back. They wouldn't protect themselves. He said that they took the first part of Cromwell's advice, "Trust in God," but not the second part, for they would not "keep their powder dry." In fact, Jones claims that this was an ingredient they did not know at all. One day Indians swooped down upon them and began to kill their loved ones. The Brethren, instead of fighting back, bowed their heads and uttered over and over again, "Gottes Wille sei gethan" (God's will be done). After killing and scalping thirty of the Dunkers, the victorious warriors marched triumphantly

away. The surrounding people called them foolish. But the Indians never forgot the people who wouldn't fight back. Years afterward during the Revolutionary War some of the old Indians were asking whether the "Gotswiltahns" still lived in Morrison's Cove. There is something winsome about suffering love.

SEVENTY TIMES SEVEN MEANS A SPIRIT

It is faith in the Christlike God revealed through Jesus, but this includes the expression of a spirit. God's spirit is that of love and forgiveness. Yes, unlimited forgiveness! And Christians are links in the chain through which this spirit is given to the world. Brethren should be instruments for the communication of God's spirit. "I say not unto thee, Until seven times; but, Until seventy times seven." A Christian cannot be Godlike and Christlike and hate anybody. No! A Christian cannot be Christlike and hate the Germans, the Japanese, and the Italians, in the home community and in the world of nations. And love for these people is nothing less than a quick stopping of war, a fair and just peace, and equal opportunity for all peoples to the economic, cultural, educational, and spiritual goods of life. "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Galatians 5: 22-23).

Matthew eighteen illustrates the necessity for this spirit with the parable with which the chapter closes. A certain king took account of his servants and found one who owed him ten thousand talents. The king was going to sell all that the servant had but the servant begged for patience and promised to pay all. The king was moved with compassion for the servant and forgave the debt. This same servant went out and found a fellow servant who owed him a hundred pence. He laid hands upon him and de-

manded payment. His fellow servant begged for mercy and patience, but he would not grant it. Instead he threw him into prison, till he could pay. But the lord of the servant heard about it and called the servant whom he had forgiven back to him and said, "O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee?" Forgiving others and being forgiven by the Father are connected. God's forgiveness of us is conditioned by our forgiveness to others. "For if ye forgive men their trespasses, your heavenly Father will also forgive your trespasses: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matthew 6: 14-15). Christian peacemakers must live in the spirit of that which they aim to accomplish.

SEVENTY TIMES SEVEN MEANS A TECHNIQUE

It is winning the erring brother through forgiveness and understanding. There is another part of Matthew eighteen to which reference has not been made. This spirit of unlimited forgiveness, coming through God and Christ, is to be applied to all human relationships. "Moreover if thy brother shall trespass against thee, go tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." This is the technique of reconciliation. The one who is offended takes the initiative. He goes in the spirit of love and forgiveness, not to win his cause, but to win the offending brother. He goes in the power of love to get the man. He does it through goodwill, the bringing about of understanding, and through handling the matter quietly. The wounded heart goes out to express love for the heart from which the arrow was shot.

If this process of reconciliation fails, the follower of Christ is not to give up. "But if he will not hear thee, then take

with thee one or two more, that in the mouth of two or three witnesses every word may be established." The help of a few neighbors and friends without advertisement may be sought in order to bring about reconciliation, but unlimited forgiveness is still the motive.

If this process fails, the follower of Christ may ask the church to aid him in affecting reconciliation. "And if he shall neglect to hear them tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." But the unlimited forgiveness is to operate still. This offending brother who has refused to be reconciled is henceforth to be regarded as an object of conversion.

These are the techniques of reconciliation—forgiveness for those who have wronged us, the innocent one going to the guilty to win him, the quiet approach without advertising the wrong, bringing about understanding through talking things over in love, when failing in reconciliation getting the help of friends and church, overcoming evil through the moral force of goodness, exercising love and forgiveness even toward those who will not be reconciled, and bearing the cross silently through all the difficult relationships of this redemptive process.

When the writer was a boy on a Virginia farm, there was a rogue in the community who would steal our corn and apples. To the dismay of other people, my father would sometimes have this man work for him because he felt that his family needed the money. My father treated this rogue with the utmost kindness and never spoke an unkind word about him. When the man came to die he called for my father, made a confession of how he had lived, and asked for prayer. My father discovered in the man's house a dusty Bible, opened its pages and read Scripture, knelt down and prayed for the man who had wronged him, asked for

his restoration to health and to his family, and gripped his hand when he left as a friend and brother. That is God's redemptive method; it is the technique of reconciliation.

Matthew eighteen is a solid foundation for the Christian doctrine of peace. But does the Bible as a whole teach peace? The next two chapters will tell.

Suggestions for Study

1. Read the entire eighteenth chapter of Matthew.
2. Compare this chapter with the teachings of the Sermon on the Mount, and also with Luke 14: 25-33 which was used at the founding of the church.
3. Look up other Scripture references in the New Testament which give the teachings of Jesus regarding war.

Questions for Discussion

1. What are the fundamental reasons why war is wrong?
2. Is it ever Christian to hate?
3. How should the Christian practice the spirit of peace in his home, church and community?
4. Does the gospel of peace apply to our attitudes toward other peoples like the Japanese, Germans and Italians?
5. What are the techniques of nonviolent action?
6. How should these techniques be applied in dealing with wrongdoers?
7. Which is the more likely to change enemies into friends, the use of military force or goodwill and fair treatment?
8. If the use of goodwill fails, should the Christian fight or exercise suffering love and follow Jesus to the cross?

CHAPTER VII

THE BIBLICAL BASIS FOR PEACE (I)

Scripture Message—Matthew 5: 38-48

PRINCIPLES OF BIBLICAL INTERPRETATION

Does the Bible teach war or peace? This is a fundamental question facing the Christian today. In answering it, four principles of Biblical interpretation are suggested.

1. *God through Christ is the central source of New Testament authority.* Jesus is the key which unlocks the treasures of the New Testament. The Old Testament looks forward to him. The New Testament clusters around him. The solid ground for New Testament authority is that God spoke his Word through Jesus. The first question applicants are asked before the act of baptism is "Dost thou believe that Jesus Christ is the Son of God, and that he brought from heaven a saving gospel?" The Church of the Brethren from its origin has had a profound belief in the trustworthiness of Christ. Brethren have believed in the finality of Jesus. This principle of interpretation is essentially Biblical, too. It is established by the words of the Savior himself: "I and my Father are one" (John 10: 30). "All things are delivered unto me of my Father" (Matthew 11: 27a). These Scriptures are consistent with a total view of the Master's life and thought.

2. *The consistency of Jesus' life with his teachings.* Brethren have had a unique appreciation for the ethical teachings of Jesus, and have emphasized the life of Jesus right along with his ethical principles. It is important to see whether the Master lived what he taught.

3. *Scriptural teachings should be interpreted in relation to the context.* It is true that there are many texts which

like nuggets of gold contain great truth within themselves. But all texts are illuminated by the context and many can be rightly understood only as they are viewed in their immediate connections and larger relationships. Interpreting the Bible through selecting isolated texts often makes for misunderstandings and misinterpretations. People should be led into the heart and spirit of the Bible, should see Jesus Christ at its center, and should follow the development of great doctrines through its various books. The Bible is the Word of God, the Christian's guide for life, but it needs to be rightly understood.

4. *The Old Testament should be studied in the light of the New.* The Old Testament is filled with divine teachings. It is the sacred record of man's experiences of God and of God's progressive revelation of himself to man (Hebrews 1: 1-2). In the Bible there is a constant growth in man's understanding of God. The character of God has not changed, but man's conception of his character has changed. Through all the ages the Father wanted man to know him as he really is. Some of the prophets touched high peaks in their glimpses of the divine nature. But only as God sent his Son into the world was man to see the true character of the Father. Jesus then is the perfect and complete expression of the spirit and nature of God.

Brethren theology may be briefly and simply stated. The teachings of Christ are authoritative because of his deity. They are the blueprints of the kingdom, the ideals by which Christians are to live, and thus are not to be understood in terms of the relative standards of any age. God through Christ is the central source for New Testament authority, and the light from which the Old Testament should be studied.

BASIC TEACHINGS OF JESUS

There are many teachings of Jesus which cannot be discussed in this chapter. There are three fundamental teachings, however, which summarize his gospel, and which give the heart and spirit of the Savior. They are (1) love of God and love for neighbor; (2) God as the loving Father of all races and nations; (3) and the cross as the way of life.

1. *Love of God and love for neighbor go together.* In answer to the lawyer in Matthew twenty-two Jesus summarized the law and the prophets as loving God with all heart, soul, and mind and loving "thy neighbor as thyself." Consistent with this he expounded the Golden Rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them" (Matthew 7: 12). He placed his blessing upon the peacemakers and declared that "they shall be called the children of God" (Matthew 5: 9). From his lips came the parable of the good Samaritan, in which Christ showed that the true neighbor was the person who showed mercy on one in need. He taught that one's neighbor is not defined in terms of geography or color. All peoples are to be considered as neighbors worthy of justice and goodwill. Even those classed as enemies are to be loved.

The Christian is sometimes perplexed regarding how to exercise this love for neighbor. Jesus gives the answer: "Thou shalt love thy neighbor as thyself" (Mark 12: 31). But what does this mean? Does it mean the love of affection which lies at the heart of beautiful home life? The writer was puzzled over this question when a boy for there lived a man in his community who would get drunk almost every week end, frighten his family, and cause a general excitement among the neighbors. How could a boy love this man like himself? Naturally, this Scripture does not mean the love of affection, but the love of compassion

and prayerful interest moving out to redeem. It means doing good unto others, preaching the gospel to those who do not know it, and giving one's self sacrificially that others might have life to the full. Love of neighbor means that unselfish concern that all peoples of the earth might have the same conditions of life which make for peaceful, healthful, and spiritual living which the follower of Christ claims as his own. In reality it involves equality of opportunity economically, socially, intellectually, and spiritually. And this is the pathway to peace.

How to love God sometimes also baffles the Christian. "God is a Spirit" (John 4: 24), says Jesus. He is Personality. God as Spirit thinks and feels and wills. Men as spirits created in his image also have the capacity of thinking, loving and choosing. Jesus revealed the character of God as that of holiness and love. God's will for man is that he might be redeemed through Christ and grow in Christlikeness. Therefore, loving God means to obey the Word of God; to surrender one's entire life to the will of God; to set one's love on the pure, the beautiful and the good; to develop in one's mind concepts of truth in harmony with Christ's teachings; and to make seeking the kingdom of God the all-absorbing goal of life (Matthew 6: 33).

2. *The Fatherhood of God is also a central teaching of the Master.* Jesus did not originate the word *Father* but he gave new content to the Christian concept of God's fatherhood. Jesus spoke of God as Father 168 times. It was the habitual thought of Christ. He saw the Father as having an intimate, tender, and loving relationship to his children. He proclaimed the infinite love of God in sending his only begotten Son for man's salvation (John 3: 16). He described traits of the divine character as being impartial kindness, goodness and mercifulness. After enjoining love of enemies he gave as the reason for this complete love,

"that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. Be ye therefore perfect, as your Father which is in heaven is perfect" (Matthew 5: 45, 48). He taught that the fatherhood of God is individual, universal, and unconditioned by either race or nationality. When the publicans and sinners drew near him, and the Pharisees criticized because he associated with sinners, the Master spoke the parable of the lost sheep (Luke 15: 1-7). He recognized each soul as having infinite value. Paul interpreted the fatherhood of God when he said that God "hath made of one blood all nations of men for to dwell on the face of the earth" (Acts 17: 26a). The great apostle in the letter to the Ephesians summarized this doctrine in the words, "One God and Father of all, who is above all, and through all, and in you all" (Ephesians 4: 6).

Love of neighbor, love of God, and God's impartial fatherhood of all peoples do not leave any room for war. War changes love of neighbor into hate. War makes God a tribal deity instead of a universal Father.

3. *The cross as the way of life means suffering wrong rather than fighting back.* Instead of seeking revenge, Jesus asks his disciples to pray for those that persecute them. Cross-bearing is to be a normal part of the Christian's experience. "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9: 23). Love is to govern all human relationships as described in Matthew eighteen. This love is to be no passive thing. It is the innocent suffering for the guilty to redeem the guilty.

Matthew 5: 39 needs Romans 12: 21 to complete its meaning. The Brethren doctrine of nonresistance has often been based upon the Master's words, "But I say unto you, that

ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." This means that the Christian should not resist in the spirit of hate the person who would wrong him. But it certainly does not mean acquiescence in evil. The nonresistant statement of Jesus is followed by the positive command to "do good to them that hate you" (Matthew 5: 44). This is the same teaching that is given by Paul: "Be not overcome of evil, but overcome evil with good" (Romans 12: 21). While the Christian is to exercise no retaliation for wrongs suffered, he is to overcome evil through the power of the soul. He is to attack sin of all kinds nonviolently and bring about desirable changes through the power of forgiving and suffering love. Christians should even work for a warless world, for followers of Christ are to be peacemakers.

Does the New Testament sanction war? Chapter six answers this question doctrinally. War is found to be out of harmony with the Christlike God, the preciousness of persons, the overcoming power of love, and the spirit of unlimited forgiveness. This chapter endeavors to answer the question Biblically. Love of neighbor, love of God, the fatherhood of God, and the way of the cross all repudiate the war system.

IS THE SERMON ON THE MOUNT MEANT FOR CHRISTIANS TODAY?

There are many who agree that the teachings of Jesus do not sanction war but they hold that these sayings of Jesus were meant for particular individuals at a particular time and are not relevant to the complex problems today. It is true that Jesus lived when the world was smaller and when the conditions of life were more simple than now. But he proclaimed principles of life which are eternally true. They do not depend upon any age for their validity. To claim that the ethical ideals of Jesus are invalidated for

human conduct because of the limitations of the Master's geographical location and historical outlook in reality leaves no ground for a Christian ethic based upon the teachings of Jesus. Give up the ethical teachings of Jesus and the Christian has no standard for judging right and wrong except the confused relativisms of today. And these relativisms are landing the world in chaos. God's Word through Christ gives the Christian eternal truth to live by.

There are others who claim that Christ's words from the Mount are perfect ideals not meant for this age, but for the kingdom of God which is to come. They hold that Christ's teachings are to be realized in a perfect society to be ushered in by the direct intervention of God. In the meantime Christians are to be content to follow the way of Jesus to the extent that is possible under the circumstances. And since the circumstances are so difficult, the adherents of this view consider the ethical teachings of Jesus impracticable as the way of living now.

The Christian should notice, however, that Jesus did not give any evidence that obedience to his teachings was to be postponed. He called disciples to follow him and introduced them to a way of living untried before. The central theme of his preaching was the kingdom of God, which meant the reign of God in individual and social relationships. He meant that his teachings were to be lived. His disciples were not to adjust their living downward in harmony with surrounding practices, but were to live righteously in spite of everything. "For if ye love them which love you, what reward have ye? Do not even the publicans the same?" (Matthew 5: 46). The early church regarded Jesus' words as requirements for Christian conduct. The following statement is an indication of how early Christians lived. "And labour, working with our own

hands: being reviled, we bless; being persecuted, we suffer it" (1 Corinthians 4: 12).

God was in Christ and the teachings of Jesus have been and are the Christian's pillar of cloud by day and fire by night. The writer makes no claim that human efforts will bring the kingdom of God on earth. At best those redeemed through Christ are only instruments in the hands of God to carry forward his work. When man in obedience to the divine will co-operates with the active work of God in the world, fruitage for the kingdom is realized. How far man guided by God's Spirit will be able to bring the kingdom of God on earth, the writer does not know. The question of when or how a more direct initiative of God may come in the historical process, the writer leaves with the wisdom of the Father (Matthew 24: 36). Sometimes the day seems dark, for evil is powerful in the world. *But this one thing is sure, the followers of the Lamb of God are to be candles of the Lord, and are to live and serve according to the principles of the Master. If the darkness lingers, Christians are to be stars in the night.*

Questions for Discussion

1. What four principles are suggested to guide the student in Biblical interpretation?
2. What is the foundation for the authority of the New Testament?
3. What are the basic teachings of Jesus which form the Christian philosophy of peace?
4. Are the ethical teachings of Jesus to be taken as the Christian's standard for righteous living now?

CHAPTER VIII

THE BIBLICAL BASIS FOR PEACE (II)

Scripture Message—Matthew 26: 47-75

The Scripture message suggested for this chapter shows Jesus in the hands of his enemies. How did he act under the fires of criticism and persecution? He answered Judas' kiss of betrayal without bitterness. When they laid hands on him and took him, he exhibited the meekness of a suffering servant of God. When a friend of Jesus used his sword, and cut off the high priest's servant's ear, he said, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword" (Matthew 26: 52). The Master definitely discouraged resort to violence on the part of his followers, and encouraged them to endure injuries meekly. In the council of Caiaphas as the chief priests and elders sought false witness against him, "Jesus held his peace." When Peter, his own disciple, denied him, the Master only returned a look of disappointment and sadness. Did Jesus live what he taught?

THE CONSISTENCY OF JESUS' LIFE WITH HIS TEACHINGS

Scholars throughout the centuries have found no genuine inconsistency in the ideals and conduct of Jesus. The Master taught the fatherhood of God and constantly lived in the consciousness of his relationship to the Father. It was the Father who sent him; to whose will he was submitted; who did "mighty works through him"; whose words he spoke to men; and who answered his prayers for spiritual guidance to endure the trials of the day. In Gethsemane he cried, "Abba, Father, all things are possible unto thee; take away this cup from me; nevertheless not what I will, but what thou wilt" (Mark 14: 36).

He taught the impartiality of God's fatherhood, the worth of persons, and love for neighbor, and lived those principles throughout his ministry. When the disciples rebuked Jesus for spending time with children, he took them up in his arms and blessed them. On the way to heal the daughter of a synagogue ruler, an outcast woman pressed through the crowd and touched the hem of his garment. The Master turned, spoke to her in kindest terms and said, "Thy faith hath made thee whole" (Luke 8: 48). Ten lepers on the roadway cried out for mercy, and Jesus healed them. One day he stood at Jacob's well, and a Samaritan woman, an alien by Jewish tradition, came to draw water. The Savior broke down the class barrier and pointed her to the living water. The scribes and Pharisees brought to him a woman taken in adultery, and claimed that according to the law of Moses she should be stoned. But instead of stones Jesus gave her understanding and forgiveness. He invited himself along home with Zacchæus, the despised taxgatherer, won his confidence through fellowship, and painted this publican a picture of the man he was meant to be. He called fishermen to be his followers and thought of them not in terms of what they were, but what they were to be. In the sight of Jesus all persons were precious, and there were no color or class barriers. Sins like race prejudice, economic injustice, and war were to the Master sins against God because they treated human personality with contempt. The teachings of Jesus make it clear that anything is sin which destroys personality.

Jesus consistently lived by the principle of "nonresistance," although it was not a negative principle of action. He "steadfastly set his face to go to Jerusalem" (Luke 9: 51), knowing what that meant. He had taught the people, had loved them and lived with them. Still he saw them rejecting his words of life. The Master felt that there was

one thing more he could do for persons. He could die for them. The way of the cross was a chosen way. It was God's way for the Savior of men. The cross became through Christ the supreme act of redemption, and the greatest moral force in all the world. Giving life for others, dying for others when it doesn't have to be done, is the most powerful redemptive act in life. Jesus could have escaped the cross, but he deliberately chose to suffer and die for others instead of using military force. He placed his trust in goodwill and suffering love. In the council of Caiaphas, in the judgment hall of Pilate, before the curious Herod, and when the soldiers pressed on his brow a crown of thorns, Jesus kept his poise and suffered their mockeries without bitterness. On the cross in the agonies of death he said, "Father, forgive them; for they know not what they do" (Luke 23: 34). He died with a prayer of forgiveness on his lips.

It has been claimed by some that the denunciatory sayings of Jesus are inconsistent with his peace teachings. It is true that Jesus denounced sin in plain terms. He told the scribes and Pharisees that they were like whited sepulchers and full of hypocrisy (Matthew 23). He spoke of Herod as "that fox" (Luke 13: 32). He said that it would be better for one to suffer the worst earthly penalty than to "cause little ones to stumble" and thus harm an immortal soul (Matthew 18: 6). But Jesus in these passages did not endorse violence. There is a difference between a stern rebuke and the use of violence. In reality Jesus affirmed the principle of personality. He realized that pharisaic self-righteousness was an obstacle to the kingdom and meant the doom of the Pharisees themselves. Jesus never compromised with sin. He saw God's moral law working in the universe and understood the consistency of the justice of God with the love of God. He knew that people reap what

they sow and that the universe is made that way. Jesus believed that his followers should never lie down in the face of evil. He thought that sin should be exposed courageously and overcome through the guidance of God's Spirit and the exercise of suffering love. The nonresistant Christ was one who did not allow evil to go unchallenged.

MISUNDERSTOOD PASSAGES

A total view of the life and teachings of Jesus leaves no place for war or the spirit of war. But aren't there sayings of Jesus, sprinkled through the New Testament, which give a different picture? Weren't there some occasions when Jesus implied that it might be necessary for his followers to use material force? To answer these questions certain Scripture passages must be studied.

1. *Was the cleansing of the temple inconsistent with the pacifism of Jesus?* "And he found in the temple those who sold oxen and sheep and doves, and the money-changers sitting; and having made a scourge of cords he drove out all from the temple, both the sheep and the oxen; and poured out the coin of the money-changers and overthrew the tables" (John 2: 14-15). The translation is from the Greek. The student should notice that John is the only gospel which mentions the "scourge of cords." Matthew 21: 12, Mark 11: 15, and Luke 19: 45 do not mention it. A correct reading of the Greek also makes it clear that the whip was not used on people, but only on the animals. Matthew, Mark and Luke use the words *cast out* which in essence mean to expel or send out. Jesus had gone to the temple at the Passover according to the Jewish custom. His righteous indignation was aroused because the temple was being desecrated by an illicit traffic in animals for the sacrifices. The scene in the courts appeared more like an Oriental market than a place of worship. The money changers were

unmercifully cheating the pilgrims who had come to worship. Jesus "poured out the changers'" money (gave it back to them), overthrew the tables, drove out the animals, and sent away those who were dealing dishonestly. There was no violence in his action. He did nothing to imply endorsement of war. He was preserving the temple as a "house of prayer for all the nations" (Mark 11: 17). He was clearing the outer court so that the Gentiles might continue to have an approach to the temple. The moral authority of his words brought immediate action. It is important to note, however, that the ethic of Jesus in its uncompromising attitude toward sin probably included a discriminating use of force. It was not military force or violence, not force which destroyed personality, but force exercised in love for the sake of righteousness. It seems that the cleansing of the temple bears this out.

2. *Did Jesus commend the centurion's occupation or his faith?* "Jesus marvelled and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel" (Matthew 8: 5-10). There are those who claim Jesus implied in his dealing with the centurion commendation for the work of a soldier. This interpretation seems to be far from a reasonable understanding of the incident. Jesus said nothing about this man's occupation. He was not dealing with that. The centurion's servant was sick. The Master responded to the call of need. He started toward the centurion's home and the soldier cried out, "I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed" (Matthew 8: 8). Then Jesus commended his faith. Do not Christian leaders today find it possible to commend the religious faith of a soldier without endorsing the war system?

3. *Did the man who prayed for his enemies come to*

bring a sword to the world? "Think not that I came to send peace on earth: I came not to send peace, but a sword" (Matthew 10: 34). This is one of the most misunderstood passages. It is sometimes argued that Jesus foresaw that war would be inevitable and that his kingdom would sometimes be promoted through the waging of war. However, this scripture does not have war in it at all. The word *sword* literally means *division*. It stands for the persecution, criticism, and dissensions which are bound to come to those who commit their lives fully to Christ. The Christian life brings division in convictions and practices between those who follow Christ and those who conform to the world. "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me" (Matthew 11: 37).

4. *Did the Savior who refused to compromise with the militarism of Rome endorse wars and rumors of wars?* "And when ye shall hear of wars and rumors of wars, be not disturbed: for it must needs come to pass: but the end is not yet" (Mark 13: 7). This passage is a part of the apocalyptic of the gospel. The prophecy of war and rumors of war proved tragically true. Jesus saw that the sins of man were going to bring wars, but he did not endorse them. Neither did he give any indication that his disciples were to take part in them. He asked his followers not to be troubled, for these things would take place (must needs be) in the natural course of the sinful world. In fact, Mark 13 shows that there will be a separation of spirit between the followers of Jesus and the people of the world. Christ's people will be delivered up to the councils, and hated of men for his sake, but he that endureth "unto the end, the same shall be saved" (Mark 13: 13).

5. *If the kingdom of Jesus "were of this world," would he have his "servants fight" (John 18: 36)?* Jesus explained

that his kingdom is not of this world, is not defended by force of arms, and therefore his servants did not fight when he was delivered to the Jews. But there are those who hold that Jesus did not oppose war when waged by the state, and that he opposed military force only in relation to his kingdom of love, which is not of the order of this world. This interpretation is inconsistent with a comprehensive view of the spirit and teachings of Jesus. He taught that his kingdom was not of this world because it was different in character. His ethical teachings were applied to individuals and to all society. There is no dualism in the principles of Jesus. He does not propose one set of ethics for churchmen and another for statesmen.

6. *Did Jesus grant that weapons may be used in self-defense?* "But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath no sword, let him sell his cloak and buy one. For I say unto you, that this which is written must be fulfilled in me. And he was reckoned with transgressors: for that which concerneth me hath fulfillment. And they said, Lord, behold, here are two swords. And he said, It is enough" (Luke 22: 36-38). This is a difficult passage to understand and is one that has perplexed scholars of the Bible. There are those who say that Jesus endorsed armed defense. But here again the complete picture must be seen. It is true that in that bandit-infested country it was customary for travelers to carry weapons for self-protection. In this passage Jesus seemingly did not tell the disciples to put aside the weapons which people then normally carried for self-defense. When, however, the sword was used for violence, Jesus ordered the sword "put up again" into "its place" (Matthew 26: 52). Jesus did not allow military weapons to be used for his protection. The disciples were not far enough away from their old habits and customs to follow the ideal of Jesus completely. These

scriptures viewed in relation to the whole life and teachings of Jesus carry no endorsement of war and bloodshed.

7. *Do the parables of Jesus imply the Master's support of war?* "But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city" (Matthew 22: 7). There are other similar statements from the parables. But all of them are simply parabolic illustrations and do not show either support or disapproval of war. Each parable is given to teach some great moral and spiritual truth and needs to be understood in terms of the lesson it teaches and not the language in which it is given. The point in the parable of Matthew 22: 1-14 is that unworthy guests are rejected in favor of others.

8. *Did Paul approve of warfare because of his use of military metaphors?* "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil" (Ephesians 6: 11). The context shows that Paul did not have military warfare in mind at all. Paul is contrasting the ordinary warfare with the Christian spirit and life. The wrestling is not "against flesh and blood" but against "principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places." The warfare of the Christian is against evil and his weapons are those of the Spirit, embodied in the Word of God.

There are other misunderstood passages in the New Testament but these are sufficient to show that they of themselves do not teach war. Then, too, a sound interpretation of the Bible means that isolated Scripture passages should be studied in relation to the consistent picture of Christ's life and words as revealed in the gospels.

THE OLD TESTAMENT AND WAR

It has already been noted that the Old Testament should

be interpreted in the light of the New. Jesus at the heart of the New Testament is the complete expression of the spirit, character and word of God. The Old Testament is composed of the Law, the Prophets, Psalms and Wisdom Literature. The careful and prayerful student of the Bible can discover a progressive development of man's understanding of God. Those who hold that God endorsed the wars described in the historical passages of the Old Testament are up against the problem of deciding whether God's character changed because he revealed himself through his Son as a God of Peace. It is more consistent with fundamental Christian truth to believe that God's character did not change, but that man through Jesus came to see what God has been through the ages. There are records of war then in the Old Testament which need to be understood in the light of more perfect truth. This method of Biblical interpretation is exactly in accord with that of Jesus when he said, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, that ye resist not evil: But whosoever shall smite thee on thy right cheek, turn to him the other also" (Matthew 5: 38-39).

The central teachings of the Old Testament, however, make for peace, and the Old Testament taken as a whole teaches peace. The fundamental moral law of the Old Testament as found in Exodus 20 taught, "Thou shalt not kill." This moral law was the forerunner of the great commandments, love of God and love of neighbor, and laid a foundation for the doctrine of peace. Joseph, sold into Egypt by jealous brothers, returned good for evil when the tables were turned and his brethren stood fearfully before him as the ruler of Egypt. Proverbs says, "If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink" (Proverbs 25: 21). The prophets

preached righteousness and repentance and thus emphasized peace. Amos was a great preacher of social righteousness. Hosea gave a vision of the loving heart of God grieving over his erring children. His great teaching was the love of God. Micah pictured the nations as sharing in the blessings of the Messianic age and uttered the great prophecy, "And they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more" (Micah 4: 3). Isaiah described the character of the coming ideal Ruler "of the stock of Jesse." "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace" (Isaiah 9: 6). In the great picture of the coming Lord in Isaiah 53 the spirit of peace and that of suffering for the redemption of others is expressed.

The Old Testament is not a book of war. There are records of wars in it but primarily these wars were due to Israel's sins. There is a difference between what God desires, and what he permits because of the sins of man. The moral law of the Ten Commandments delivered from God to Moses as a guide for the people is a revelation of God's fundamental thought. This moral law forbade killing and also false witnessing against neighbors. The doctrines of both peace and nonresistance are found in the Old Testament.

Suggestions for Study

1. Make a list of the basic peace teachings of Jesus in the New Testament.
2. Make a list also of the outstanding peace statements of the Old Testament.

Questions for Discussion

1. Was the life of Jesus consistent with his peace principles?

2. Should the followers of Christ ever allow evil to go unchallenged?

3. Do the misunderstood passages quoted in this chapter imply that it is ever right for the Christian to use violence?

4. What basic principle of interpretation should be kept in mind in studying the Old Testament?

5. Does the Old Testament teach war or peace?

CHAPTER IX

THE CHURCH OF THE BRETHREN AND THE STATE

Scripture Message—Romans 12: 21; 13: 1-10; Mark 12: 13-17; Acts 5: 29; 1 Peter 2: 13-17; Titus 3: 1

NEW TESTAMENT TEACHING REGARDING THE STATE

In understanding what the New Testament teaches regarding the relationship of the Christian to the state, it is essential to keep in mind the total picture of the life and teachings of Jesus. The Master always did the will of God even at the price of suffering. He continually faced a war situation. The chief priests, Sadducees, and Herodians compromised with the Roman government. Jesus refused to compromise with Rome, repudiated the methods of violence and taught love of enemies. In his teachings regarding God's fatherhood and love of neighbors, the Christian religion became universal. Through his concept of the worth of personality, man rose above the state as the central value of God's creation. His practice of the way of the cross revealed God's method of overcoming evil. Since God expressed himself through Christ, one can see that the Christian's relationship to the state must be consistent with the teachings of Jesus.

The Christian today faces a dilemma in his endeavor to be a faithful citizen and also to be loyal to Christ. The Christian is a member of the church and likewise a citizen of the state. He receives benefits from the state and has a responsibility to render service for the moral and spiritual betterment of society. How far, then, should the Christian obey the demands of the state? Is the voice of the state the supreme authority or is the voice of God? Especially in a time when a growing "totalitarian state" is claiming

the right to exercise complete control over man, should the Christian give absolute obedience to the state, or should he obey the will of God at any cost? And if he should obey the will of God, what is that will?

Peter announced a fundamental principle when he said, "We ought to obey God rather than men" (Acts 5: 29). This is consistent with Christ in his utter devotion to God's will. The passion of his heart was to do the will of the Father who sent him "and to finish his work" (John 4: 34). He claimed that those who do the will of God are his brother, sister and mother (Mark 3: 35). And the will of God itself is made plain through the Master's teachings. It is the bringing of God's Spirit into human hearts and social relationships. It is the redemption of individuals. It is teaching the "Good News" to all peoples of the earth; for it is not the will of the heavenly Father that any of his children should perish (Matthew 18: 14).

The doctrine of absolute obedience to the state is in direct conflict with the will of God. The state has always used military force and violence. According to Jesus the Christian should trust the power of goodwill and the exercise of justice to right the wrongs of the world. The totalitarian state claims that the government is the supreme authority to be obeyed. According to Jesus, human personality is an absolute value, individual conscience is to be respected, and the lordship of Jesus Christ is above all earthly authorities. Therefore, complete obedience to the state is not the Christlike position. But how about the Scripture passages which have been puzzling to Christians?

The incident of Jesus and the tribute money is often quoted to prove that the Christian should yield unquestioned obedience to the state (Mark 12: 13-17). The situation was this. A trap had been set for Jesus by the Pharisees, who were trying to get him into trouble, either with

his own people by advocating submission to Rome, or with the government by advocating resistance. The Pharisees had asked of Jesus whether it was "lawful to give tribute to Caesar" (Mark 12: 14). Jesus made them answer their own question. He said, "Bring me a penny." Jesus held up the coin and asked, "Whose image and superscription is it?" They answered, "Caesar's." Then the Master said, "Render to Caesar the things that are Caesar's, and to God the things that are God's." The word *render* means giving back something that is due. Jesus really told the Pharisees that they should give to Caesar what belonged to him, but that they were obligated to fulfill their responsibilities to God. This Scripture passage teaches that the individual has responsibilities in connection with government, but it does not imply the giving of complete obedience. It is not a proof-text in support of war. To the contrary it shows that Jesus again refused to advocate violent resistance to Rome.

The thirteenth chapter of Romans is also frequently used as the basis for the Christian's submission to the state. In the first ten verses Paul holds that everyone should obey the authorities over him, "that the powers that be are ordained of God"; that they who resist the authorities resist what God has ordained; that the one who does right has nothing to fear from the authorities for they are God's agents for the purpose of doing good; that those who do wrong may well be afraid, for the authorities "do not carry swords for nothing" (Goodspeed translation); that the authorities are God's servants "to execute wrath upon him that doeth evil"; and therefore the individual should obey them, "not only to escape God's wrath" (Goodspeed), but also to render "tribute to whom tribute is due."

Here is the central Scripture for a militaristic theology and for the claim upon Biblical grounds for total allegiance to the state. It should be recognized, however, that Paul

should be interpreted in the light of Jesus, not Jesus in the light of Paul. Then, too, the last verse of the twelfth chapter of Romans should not be forgotten, where the great apostle said, "Be not overcome of evil, but overcome evil with good." Even the thirteenth chapter itself farther on quotes the commandment, "Thou shalt not kill," and says, "Love worketh no ill to his neighbor: therefore love is the fulfilling of the Law."

It is clear that Paul stressed obedience to government more than did Jesus. Paul was a Roman citizen. He seemingly felt the need of working out an understanding between the Christian community and the civil government. He also thought that it was necessary for the Christians to make certain concessions to the authorities and to be loyal to them when their loyalty did not conflict with loyalty to Christ. But conscription wasn't in the picture in Romans 13. It is inconsistent with a well-rounded view of Paul's life and teachings to believe that he would have advocated disobedience to Christ.

It should be noted also that up to this time Paul's experience with the Roman state had been a favorable one. The Roman state was governed under republican forms by an emperor. Subject peoples were treated with reasonable tolerance. The Roman government practiced religious toleration toward the Jews. Christianity at that time was regarded as a part of Judaism. Thus, Christianity was really under the protection of Judaism. The cruel persecutions under Nero had not begun. Paul felt that civil government was necessary and was ordained of God. He thought that the government of his day was an agent for good. There is no reference in this Scripture passage to war. Paul spoke of the way the government exercised its "power" in relation to good and bad citizens. The sword mentioned in verse four is the symbol of civil authority. No more can

be reasonably interpreted from this passage than the right of the civil authorities through the police force to restrain evildoers and to bring them before responsible officers of the law. To claim that Paul endorsed hate and war is far from the truth. He held that Christians should give authorities their due, pay their taxes, and owe no debt except that of love.

It was only a few years until severe persecutions of Christians began and the followers of Christ had to reverse their judgment. By the time of John, Judaism had repudiated Christianity and the Christians had no protection from the empire. The Book of Revelation pictured the Roman empire as the beast under which the Christians suffered persecution. Caesar-worship was common and one of the charges brought against the Christians was that they were not worshiping the emperor. Many Christians died in martyrdom rather than blaspheme their Lord. Paul himself cried out, "Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong" (2 Corinthians 12: 10). This great apostle died at Rome under Nero. Eusebius says that he was beheaded.

Considering the circumstances under which Paul wrote, his desire to bring about peaceful relationships between the Christian community and the state, his fundamental Christian ethics of "overcoming evil with good," his willingness and that of early Christians to suffer rather than to endorse Caesar-worship, it is consistent with the total picture of Paul's teachings and the spirit of the man to interpret Romans thirteen as teaching that the fact of and the necessity for civil government are ordained of God, but whether any particular government is thus ordained depends upon the obedience of that government to God's will. To hold that all governments are endorsed by God would involve God

in the planning and carrying out of evil. The spirit of Paul's gospel condemns violence, the waging of war, and compromise with the paganism of Rome.

Another Scripture passage often used to show the Christian's relationship to the state is 1 Peter 2: 13-17. This is similar to the passage from Paul. Peter is telling the Christians to respect and obey human authorities, informing them that Christian freedom is not license to throw away human law, that living orderly lives will silence slander, and that they are to render to every one the marks of respect. "Honor all men. Love the brotherhood. Fear God. Honor the king" (1 Peter 2: 17). The apostle is laying down general principles and does not imply complete obedience to the state. The reader should remember that this same apostle said in Acts 5: 29 that "we ought to obey God rather than men."

Titus 3: 1 gives the same general principle regarding the Christian's relation to the government as that of 1 Peter 2: 13-17. In fact, this passage should be compared with 1 Peter 4: 12-19, in which the apostle speaks of the way the Christians are to stand the fiery trials coming upon them.

THE POSITION OF THE CHURCH OF THE BRETHREN REGARDING THE STATE

One of the most serious problems in the history of the Church of the Brethren has been the relationship of the Christian to the state. The Brethren position that all war was wrong brought difficult problems in the application of this principle to civil laws and war situations. The Brethren from their origin until the present time have recognized the necessity for civil government and have held that the Christian should obey civil laws when the requirements of government did not disobey God's will as revealed in the Scriptures. The oldest known statement regarding the state

which was influential in Brethren thought was the Confession of Faith of Christopher Hochmann. Hochmann believed that civil government was sanctioned by God and that Christians should submit to civil authority unless the actions of government disobeyed God's Word and the individual's conscience. When the demands of government conflicted with the teachings of Christ, Hochmann said, the believer should "obey God rather than man." Alexander Mack held much the same view. He taught that governments are ordained of God, "if they will fulfill their office according to the will of God." Elder James Quinter, writing shortly before the Civil War, gave an interpretation which was generally accepted among the Brethren and which is the Brethren position today. He said that the principle of civil government is ordained of God but not all civil laws are thus ordained. He held that whether any particular government is approved of God depends upon the character of that government. To obey those demands of a wicked government which would involve the follower of Christ in sin would be disobeying the teachings of Christ and thus acquiescing in evil.

Acting upon these principles the Brethren broke with the state in Germany. Church and state were united in Germany, and separation from the established church meant breaking with the state. The Brethren answered persecution through emigration and came to America for religious liberty. In colonial Pennsylvania they built exclusive communities and took no part in the affairs of the state except when Christopher Sower led them to support Quaker assemblymen in order to prevent war with the Indians. They obeyed the laws of Pennsylvania and paid their taxes as they felt the gospel permitted and required. When the Revolutionary War broke out the Brethren endeavored to remain neutral. They hesitated to see the stable English

government, under whose protection they had lived, disturbed. They did not know whether it was the will of God for the king or the colonies to succeed. Thus, they waited to see. They submitted to what the government required in war taxes but refused to fight and take the oath. They did not hesitate to present their peace convictions to government officials. The Oath Law brought great persecution upon the Brethren, which they answered again through emigration. They were willing to suffer anything and move from their homes rather than to disobey their understanding of the will of God.

For seventy-five years following the Revolutionary War the Brethren did very little voting. They did not vote for fear of supporting a government which would bring war upon the people. Just before the Civil War John Kline interpreted his conception of patriotism as "found in the man who loves the Lord his God with all his heart and his neighbor as himself."¹ During the Civil War the Brethren worked vigorously for exemption from bearing arms. They paid the fines and high taxes placed upon them but stood solidly against army service. There was no exemption, however, from responsibility for helping the war. The payment of money in lieu of personal service was only exemption from overt participation.

Between the Civil War and World War I through the influence of the Industrial Revolution, and the development of printing, education and missions within the church, a change came in the character of the Church of the Brethren. The Brethren gradually overcame their exclusiveness and took more interest in the affairs of the community. By World War I the members generally were voting. The Annual Conferences of 1917 and following years committed the church to a constructive patriotism and a genuine

¹ Bowman, *The Church of the Brethren and War*, p. 110.

service to the country in harmony with conscience. Members of the church were asked to make extra sacrifices for the relief program out of gratitude for the government's exemption of the Brethren from combatant military duties.

Following World War I the church declared that all war was wrong both for individuals and for the state. A more careful definition of Christian citizenship was also created. Brethren affirmed that they loved their country and desired to be loyal citizens, but held that when the laws and requirements of government conflicted with the teachings of Christ, their supreme allegiance was to Christ.

ATTITUDE OF THE CHURCH OF THE BRETHERN TOWARD THE STATE DURING WORLD WAR II

The Brethren as a whole recognized their obligation to the state and wanted to be good citizens. The church moved in its philosophy from nonco-operation to co-operation with the state in working out mutual problems. The Civilian Public Service program was a co-operative venture with the state. Historically the Friends were active in participation in civil government while the Brethren and the Mennonites were not. However, the Brethren moved in the direction of the Friends in relation to the government. The position of the Church of the Brethren changed to make all war by the state unchristian. Edward Frantz, however, said that a good many Brethren still hold to the old position that the state must use force and sometimes even to the point of war.²

LIMITED CITIZENS

Dan West, Director of Peace Education, in a statement prepared during the summer of 1940, discussed the problem of citizenship. Historically he held that the Brethren took the Mennonite position, which is that of considering them-

² Personal interview, Elgin, Ill., December 30, 1942.

selves guests in a country. The Brethren wanted to be good guests and therefore obeyed all the laws except where their consciences forbade. They lived apart and to themselves and found their primary loyalties within their own group. To the extreme opposite of this he placed that of complete citizenship represented by those who commit themselves unreservedly to the government. A third group he held may be designated as "limited citizens." And under this term he presented the functioning position of the peace leadership in the Church of the Brethren during World War II. Those leaders accepted their share of responsibility for the burdens of government. They did not endorse complete citizenship, although many members did, for that would have placed the demands of government above the teachings of Christ. He explained limited citizenship as follows:

One kind of limited citizenship seems to give the best solution. This view recognizes the claim of *Christ* as *first always*, but it also accepts *some responsibility* for the burdens of *government*. Christians belong to their national states somewhat, but they belong to Christ more. The choice needs to be made only when the two part company, but then it must be made. In a democracy such a citizenship is tolerated more than in a totalitarian state. In the latter the privilege of limited citizenship tends to disappear, in which case the person with a primary Christian loyalty may become a guest—even a pilgrim and a stranger. In any case he is in danger of being considered an enemy.

The Christian with limited citizenship not only obeys all the laws which do not violate his conscience, but he feels responsible to "create the spiritual stuff out of which law is made." He can help also to make and enforce all laws which are consistent with Christian principles. If ever he has to disobey any law, it is with regret. And the regret is made clear by honest efforts to compensate for his disobedience through sacrifice elsewhere, thus tending to make up for the strained fellowship with his fellow-citizens who differ with him.

We are to be Christians first and last, and then to be responsible citizens of our country as far as we can. The more nearly our gov-

ernment approaches the Kingdom of God, the more nearly complete is our political citizenship. We must expand or contract our "belonging" and our field of political action according to the changes in events, and conditions. Any limitation which we make comes not from our personal preference, but from the inner compulsion of our faith in our situation. If our citizenship should be limited by the government, we must be like a strong spring under tension—always be ready to spring back and accept responsibility as soon and as far as real opportunity opens without violating conscience. This is the HIGHER CITIZENSHIP.³

RESOLUTIONS OF THE 1942 ANNUAL CONFERENCE

The Brethren expressed their attitude toward their country in the following statement, which is quoted in part:

We love our country. It welcomed our fathers when they sought freedom from the oppressions of their time. Its heritage and opportunities have brought untold blessings to us through the years. But we are deeply grieved to find our country involved in war which fosters attitudes and standards that are foreign to the spirit of the Master whom we seek to follow. Therefore, be it resolved:

1. That in humble gratitude we accept the generosity of our government in granting its citizens the right within the law to obey their consciences, that we commend our government for its efforts during the season of tension to safeguard the rights and liberties of minority groups, and that we encourage our officials to further activity in this effort. We recommend that the officers of this Conference write a letter to our President and to the Director of the Selective Service Act, conveying our gratitude.

2. That in penitence and humility we seek the will of our heavenly Father and that where conflict arises between our understanding of the will of God and other demands made upon us we may have the courage and devotion to say, "We must obey God."⁴

The Brethren also went on record favoring a higher form of justice in industry and "the establishment of some form of international organization that will bring co-ordination among the nations and that will foster international co-

³ Dan West, *Citizens and-or Christians*, Unpublished Statement, Elgin, Illinois, 1940, pp. 3-4.

⁴ Minutes of Annual Conference, 1942, p. 46.

operation in the place of the present nationalistic competition which is one of the basic causes of war.”⁵ While this was only a Conference resolution it means that some of the Brethren are recognizing the need of an international organization to preserve peace and that the economic problem is one of the primary causes of war.

CIVILIAN PUBLIC SERVICE DURING WORLD WAR II

The Church of the Brethren opposed the coming of conscription. When it came the church leaders took the position that the peace testimony of the church and constructive service to humanity could be better expressed through a program of Civilian Public Service than by refusing all service. Civilian Public Service as originally worked out by the historic peace churches was splendid as an ideal. The government was asked to allow religious objectors to war in lieu of military duties to give one year of service to their country under church or civilian direction. While the conscription law was being written and discussed in Congress peace leaders worked to get consideration for those who opposed all service under conscription. This was defeated and the law gave no exemption for absolutists. However, the draft law for the first time in history included for those who have religious objections to all war service the opportunity to be assigned to work of national importance under civilian direction. This was a gain over the draft law of World War I, which only gave exemption from combatant service to members of historic peace churches. This liberalizing of the draft law came as a result of the activity of peace leaders working with the government, especially those from the Christian churches.

The National Service Board was formed to unite the efforts of the church group in their dealing with the govern-

⁵ *Ibid.*, p. 47.

ment regarding the problems pertaining to conscientious objectors. It deals with the government upon the basis of co-operation, goodwill, and the cultivation of understanding. Paul French stated briefly the philosophy under which the National Service Board works:

That of co-operation. The government has demanded service of its citizens. We cannot perform the military service which they ask. We tell the government that if it will let us do what we can in harmony with conscience, we will sacrifice for it and pay for it. ⁶

In working out the program of civilian service for objectors to war the control of C.P.S. camps and hospital units remained in the hands of the Director of Selective Service but through a gentlemen's agreement he allowed the National Service Board through the various administrative agencies of the churches to operate the camps. The camp directors were appointed by the churches and had control of the men during all nonworking hours. But the camp directors served in a dual capacity, being the representatives of the churches sponsoring the camps and also the agents of Selective Service to enforce regulations regarding leave, furlough, and working hours. In this way the peace churches themselves were involved somewhat in administering the program of a conscripting government. This co-operative administration of camps with Selective Service has brought criticism upon the churches. There were many boys in C.P.S. and church leaders outside who felt that the time-honored principle of separation of church and state was to some extent compromised. Certainly any future program of civilian service which is worked out with the government should not have this dual administration. The National Service Board has demonstrated the value of a co-operative organization of the churches in dealing with the government. Civilian Public Service during World War II has also demonstrated the fact

⁶ Bowman, *The Church of the Brethren and War*, p. 314.

that there should be, in case of conscription, government-operated C.P.S. camps for those who desire them, and also church-operated civilian service projects under the complete supervision and control of church agencies.

Civilian Public Service, however, is a gain. Thousands of young men working in soil conservation and forestry camps, serving in mental hospitals in the spirit of love, subjecting themselves to dangers in fire-fighting units, helping to feed the hungry by working on dairy farms, or submitting their bodies as "guinea pigs" for the medical research of experts, have given testimony for peace. Nothing like this was allowed during World War I. Then, too, the camp directors have been influential in getting freedom of choice when work projects were questionable and the church groups were able to work out many problems with the government upon a satisfactory basis. Church support of the camps has had a favorable influence upon public opinion. One of the best ways of meeting public criticism of Civilian Public Service is to inform people that these camps were supported by the churches and that the boys were not paid. The churches were free to build an educational program for the camps. Even the teaching of pacifism was carried on without government interference.

The Brethren in looking toward the future should realize that nowhere in the history of the denomination did the government take the initiative in providing protection for conscience. Every gain in behalf of a more liberal law for conscientious objectors to war came through the repeated efforts of the historic peace churches in bringing their claims to bear upon the government. Future efforts looking toward liberalizing the laws dealing with objectors to war will depend upon the moral force and activity of peacemakers.

**SUMMARY OF BRETHREN PHILOSOPHY REGARDING THE
RELATIONSHIP OF CHURCH AND STATE**

1. The principle of civil government is ordained of God but not all laws are thus ordained. Whether any particular government is ordained of God depends upon the character of that government.

2. The Christian should "obey God rather than man." The will of God as expressed in the New Testament is a higher authority to obey than that of the state.

3. War is a direct violation of the will of God and the Christian should not participate in it.

4. Brethren love their country, want to be faithful citizens, and contribute to its highest welfare, but hold that the highest welfare of this country must be consistent with that which is best for humanity everywhere.

5. Brethren through the years have held strongly to the principle of the separation of church and state. The program of Civilian Public Service during World War II has affirmed the willingness of Brethren to render constructive service to their country in harmony with conscience. This service, in the future, however, should be worked out according to the time-honored principle of the separation of church and state.

Suggestions for Study

1. The Church of the Brethren and War, by Rufus D. Bowman, should be used as resource material for this chapter.

2. Members of the class should go through the book, reading the various sections on the Church of the Brethren and the state, and especially the general summary contained in Chapter IX.

Questions for Discussion

1. What was the attitude of Jesus toward the state?

2. What was the central meaning of Paul's teaching regarding the individual's relationship to the state?

3. What was the historic Brethren position regarding civil government being ordained of God?

4. What was the attitude of the Church of the Brethren toward the state during World War II?

5. In what ways did C.P.S. represent gains for religious objectors to war over the law and regulations of conscription during World War I?

6. What is the Brethren philosophy regarding the relationship of church and state?

CHAPTER X

THE CHRISTIAN AND WAR PROBLEMS

Scripture Message—1 Peter 4: 12-19

As a basis for the consideration of the Christian and war problems the reader should study the fourth chapter of First Peter. The great apostle informed the Christians that fiery trials were to come upon them but that they were to rejoice as partakers of Christ's sufferings. He asked that none of them suffer as murderers, thieves, or evil-doers, but proclaimed that if they were called upon to suffer as Christians they would glorify God in so doing. The whole import of the apostle's teaching was for the Christians to suffer rather than compromise their convictions. This is the central principle which Jesus taught and lived. What bearing does this teaching have regarding the Christian's attitude toward war problems?

IS IT POSSIBLE TO BE A PACIFIST IN TOTAL WAR?

By a pacifist the writer means a Christian who feels that war is wrong because of the teachings of the New Testament, and that he should not participate in it. How can the Christian pacifist exercise his convictions during a period of total war? Critics of pacifists claim that they are in the war whether they want to be or not, that it is impossible for any one to escape supporting war as it is fought today, and that pacifists who do not fight for their country are really aiding the enemy.

It is true that to some extent everyone is involved in total war. War prices, war taxes, rationing and all kinds of government regulations make it impossible for the pacifist to divorce himself entirely from the support of the war. But there is a difference between what the Christian pacifist

endorses and what he finds it necessary to endure as a member of a society that is not Christian. The writer does not endorse the war tax on the railroad ticket which he has to buy to go on some missions for the kingdom of God. He unwillingly pays it, feeling that keeping the work of the church going and giving a clear-cut testimony for peace will in the long run more than overbalance the destructive element inherent in the war tax. To withdraw from society in times of crisis is no solution for the pacifist. Even the consumption of food has a relation to the war. Devoting one's life to the kingdom of God is the Christian position.

There are also relative degrees of supporting and not supporting the war. Not everyone is in the war to the same extent. The power of choice is open to the Christian and the Christian principle is that the pacifist should stay out of the war as far as he can. The combatant was in the war all the way. The noncombatant exercised his conscience in deciding not to take part in killing. Those in Civilian Public Service decided that it was wrong to accept any service within the military system. Those who bought war bonds and chose to work in war industries were in the war more than those who carried on their regular peacetime occupations and did not voluntarily support the war loan drives. Even in total war the pacifist may exercise his conscience.

Is the pacifist aiding the enemy when he does not fight for his country? The real question is: Who is the enemy? Is the enemy Germany, Japan or Italy, or is the enemy war itself? The Christian pacifist does not fight because he does not believe in aiding the real enemy, which is total war. War does not settle anything. It leads to totalitarianism and more war. The peacemaker, in refusing to participate in war which creates more war and in calling for the settlement of international difficulties upon the basis

of justice and goodwill, is not aiding any enemy. Rather he is working for the highest welfare of all mankind.

WASN'T WORLD WAR II DIFFERENT AND THEREFORE MORALLY JUSTIFIABLE?

No war is morally justifiable. Christ teaches love of enemies and the way of the cross. His method is that of overcoming evil with good. The production of Hitler in Europe was at least in part a result of the unfairness of the Treaty of Versailles and of the wrong treatment given the defeated nations following World War I. Hitler told his people that the only way to get justice from the nations was to have a strong and armed Germany. At one time it might have been possible to have undercut the rising power of Hitler with the German people by promising them justice and fair dealing. This was not done. Nazism developed until the German armies began to overrun countries in Europe. Wasn't World War II necessary to overcome this threat to the world?

The writer is unconvinced that World War II was either right or necessary. As these lines are being written the Dumbarton Oaks peace proposals have been released to the American peoples. Dumbarton Oaks is an alliance of military power. Instead of a federation of nations, Dumbarton Oaks relies upon a world balance of power. The world is being divided into spheres of influence or zones of interest, in each of which one of the victor nations will be supreme and unless this peace proposal is amended the world will face a contest of military power with the smaller nations choosing their sides. The Friends Committee on National Legislation says:

Peace must ultimately rest, if it is to last, not upon the concentration of military force in the hands of powerful nations, but upon the confidence and faith of peoples that their political institutions are dedicated to, and striving for, the promotion of the common

welfare and not to the maintenance of power politics, empire, or imperialism. Even an international police system will not be truly a police system until nations are willing to relinquish national armies. We would press for the time when the aims of the Atlantic Charter might be realized and when the nations for realistic as well as spiritual reasons would come to the abandonment of the use of force as the basis of an international society. We can look only with apprehension upon the potential domination of the projected United Nations organization by the Big Powers, and upon the disproportionate emphasis given the Security Council over the General Assembly and the Economic and Social Council.¹

World War II did not solve the problem. It created a new and what may prove to be a greater problem. Isn't it time for the nations to see that war does not settle human problems? If the peoples of the earth are to be saved from continued slaughter, some nation must lead the way in the repudiation of war. That nation must call all nations to the conference table, insist upon the principles of justice, goodwill and fairness. That nation should rely upon non-violence, the moral force of the people of goodwill, and the practice of the Golden Rule in settling its differences. That nation should lead the way in the establishment of a federation of nations based upon mutual trust and international law.

WHAT WOULD YOU DO IF HITLER WOULD COME OVER HERE?

The question is an indirect way of trying to get the Christian pacifist to endorse war. The answer may be briefly stated. If Germany would have been given righteous treatment after the first World War it would have been difficult for Hitler to have come to power. It is the unchristian practices of nations that produce Hitlers. The only Christian course of action, if Hitler or any other dictator at the head of any army would come over here, would be to call

¹ Statement of the Friends Committee on National Legislation on the Dumbarton Oaks Proposals, January, 1945.

for the conference table to draw up an agreement of peace. If this failed the nation should practice nonviolent resistance. No army would shoot down for long those who do not fight back. The hardest people in the world to conquer are those who resist nonviolently.

The writer makes no claim that the practice of overcoming evil with good will always protect our homes and our country. The writer understands, too, that the nation as a whole has not advanced far enough in the practice of the spirit and ethics of Jesus to take the nonviolent position in dealing with other nations. But until that day comes when our nation is willing to trust the power of goodwill, Christians should keep their testimony clear in showing a better way than war. Bearing the cross of suffering and death faces Christian pacifists in a world of hate. But through suffering love the greatest redemptive power in the world is exercised. Overcoming evil with good if practiced long enough and by enough people will win.

The Christian pacifist is also asked what he would do if someone would come into his home and maltreat his family. Even in this case there should not be violence. The offending one might be persuaded from his course. The criminal might be restrained until the policemen come, but there should be no taking of life and destruction of personality. The pacifist should suffer physical harm and even death rather than take life. As long as there are insane people and criminals in the world a police force will be necessary. But the policemen ought to be unarmed. In countries where they have been unarmed, policemen have protected civilians just as well as where they were armed and with less loss of life. The use of physical force without violence and bloodshed is morally justified in our world. An unarmed international police force, trained to go into centers of tension and bring about understanding through discussion and

counseling, would be consistent with Christian principles of action. However, any physical force exercised in hate and violence is wrong.

HOW IS IT POSSIBLE TO LOVE OUR ENEMIES?

The Christian person has no enemies. Enemies are changed into friends by loving them. It makes a difference in a Christian's thinking when he realizes that the Japanese and German boys being killed are just like our boys with the same love of life, home and family. Putting ourselves in the place of other peoples helps to banish feelings of hate which are unchristian. Learning to know Christian Germans and Japanese brings one to an understanding and an appreciation of these peoples. The sending of food and clothing into the distressed areas of the world, and the carrying on of rehabilitation work where homes and cities have been destroyed will turn enemies into comrades on the long trail of building a better world.

REGISTRATION

The Brethren have not interpreted registration as an act of conscription. They have not considered that registration was the point at which to protest their opposition to war. However, the problem regarding the relation of registration to the conscription system when conscription is for the purpose of war needs further study by Brethren people.

CONSCRIPTION OF WOMEN

While it is not known whether conscription of women will come, it is being discussed. The Brethren, to be consistent with their peace principle that all war is wrong, must oppose the conscription of women. If this conscription comes in spite of their efforts, they will, in harmony with Civilian Public Service, work out a program for women detached as much as possible from the war effort.

WORKING IN DEFENSE FACTORIES

The questionnaires from local churches indicated that thirty-seven per cent of the members in city churches, fourteen per cent in small town churches, and six and one-half per cent in country churches were working in defense industries. The making of war materials is not consistent with the official peace position of the denomination and the teachings of Jesus. While freedom of conscience is likewise a principle of the Brethren, the church can easily see the necessity of teaching its peace philosophy in relation to industrial and economic situations.

WAR BONDS AND STAMPS

Forty-six per cent of the churches reported that members generally were buying war bonds and stamps while sixteen per cent indicated that a substantial minority were purchasing them. The support of the war economically is not consistent with the church decision that members should not participate in war in any form. The representatives from the churches worked with the United States Treasury Department to get an alternative to the war bonds. In response, civilian bonds were issued as the following letter from Secretary Morgenthau authorized:

The Secretary of the Treasury
Washington

June 2, 1942

Dear Mr. French:

This will acknowledge your letter of June 1, 1942.

In line with our recent conversation, I think that you understand that the Treasury needs some six billion dollars annually to maintain civilian services of the Government which are essential to the basic needs of human life, to conserve our national resources, and to keep in repair our national plant. The Treasury would be willing to have the funds which you propose to collect from your people invested in Treasury bills, Treasury certificates of indebtedness, Treasury notes, and Treasury bonds which the Treasury of-

fers publicly to the people of the United States from time to time, and which are not designated by their terms "war issues." I shall be glad to see that you are notified each time an offering of this kind is made.

It is our understanding that you will buy such securities as are issued, in amounts in line with the financial resources of your people, and then distribute certificates of participation in smaller denominations through a non-profit corporation you are organizing. This plan is agreeable to us and will, we believe, satisfy the American people that the group you represent are contributing to the support of the government in ways their consciences will permit.

We understand that the groups you represent are making contributions to the support of the Civilian Public Service Camps for conscientious objectors authorized by the Congress and the Selective Service System which would otherwise have been a charge on the Treasury of the United States.

We are all seeking the same objectives and are glad that our American democracy is able to recognize the conscientious convictions of a minority of our citizens.²

Sincerely yours,
H. Morgenthau, Jr.
Secretary of the Treasury

Mr. Paul Comly French
Executive Secretary
National Service Board for Religious Objectors
Washington, D. C.

The Brethren have not advertised the civilian bonds very extensively for two reasons: money given for these bonds goes into the United States Treasury undesignated and many are opposed to this indirect subsidy for the war; and second, the Brethren have had such a heavy load in financing Civilian Public Service that the members have been constantly asked to support the program of the church.

Norman B. Collins of the War Savings Staff for Illinois recognized in a splendid way those who are supporting Civilian Public Service:

² A copy of the original, files of National Service Board, Washington, D.C.

105 West Adams Street
Chicago, Illinois
October 23, 1942

TO PURCHASERS OF CIVILIAN SERVICE CERTIFICATES:

It is the purpose of your government to fully maintain the principle of freedom at home during these trying days of war just as it is resisting with its armed forces throughout the world those who would destroy it.

We of the War Savings Staff for Illinois, in behalf of the United States Treasury Department, assure you of our desire to encourage among our workers complete respect for the contribution your people are making to the nation in your own chosen manner.

We realize that you are making generous contributions, according to the dictates of your hearts and consciences in support of the Civilian Public Service. In your support of this you are demonstrating your basic Americanism with a complete recognition of human needs without regard for the race, color, or creed of the individual.

In the purchase of Civilian Public Service Certificates you are making a direct contribution from which you expect nothing more than the satisfying of your convictions according to your personal religious beliefs.

Through this letter we appeal to all Americans to fully respect your position and to recognize such alternate methods of support of your country as you have elected to follow. We feel certain that you will not be unduly and unfairly dealt with by any other patriotic Americans who are interpreting their responsibility in terms of selling War Savings Bonds.

We feel certain that each of you will share in the national responsibility in the manner that best expresses your religious beliefs to the end that our cherished freedom shall be eternally preserved.³

Yours very truly,
Norman B. Collins
State Administrator
War Savings Staff for Illinois

³ General letter sent out by Norman B. Collins.

WAR TAXES

The war taxes constantly mounting are being paid by the Brethren with very little protest. The church has always advised its members to pay the taxes required of them. It would seem, however, that the peace position of the church would call for the general boards and committees of the church as well as individual members to make strong protests against the payment of taxes for military purposes.

The writer believes as a result of this study that the most inconsistent aspect of the Brethren's peace position over more than two hundred years has been the failure of the church to relate its peace principles to the economic and industrial factors of war.

COMPULSORY MILITARY TRAINING

Permanent conscription is being discussed in Congressional circles.

Paul French thinks that we are in a long-range military situation, that permanent conscription may come, that it is imperative for the churches to work together and keep the united approach, and that there seem to be good possibilities of working out a program of alternative service.⁴

Peacetime conscription is wrong for the following reasons:

1: *It will militarize the youth of our nation and thus change the character of American life.* Educating our youth in militarism is contrary to American culture and tradition. Along with a year's military training will go war propaganda and education to produce militarists.

2. *It is a preparation for war and war is sin.* Security does not lie in the force of arms but in the power of good-

⁴ Interview with Paul Comly French, Washington, D. C., Feb. 23, 1943.

will and justice. The pressure for universal military training now is really an admission on the part of many people that World War II is a failure.

3. *It will establish here what this nation has been fighting against.* Conscription was tried in Europe as a means of defending liberty but it led to war and dictatorships. America has been the land of refuge for the thousands who fled from Europe's militarism. Are we going to develop here the military spirit and system which has been wrecking Europe and from which World War II was supposed to save us?

4. *It will give the state supremacy over individual conscience.* During World War II more than 4,000 conscientious objectors have been imprisoned, and thousands of others have been persuaded into forms of military service in which they did not believe. The propaganda accompanying peacetime conscription will teach youth that absolute obedience must be given to the state. This is neither Christian nor democratic. According to Jesus, persons are the central value in the universe and the lordship of Jesus Christ is the supreme authority to obey. In a democratically governed society the rights of conscience are respected.

5. *Universal military training is not a good form of education.* Military training teaches young men to obey. Genuine democratic education teaches young men to think and to weigh values. Military education teaches youth to settle problems through material force. Christian education teaches young people to solve the world's problems through peaceful methods and unselfish service.

6. *Peacetime military training is not the way to a just and durable peace.* If the axis nations are to be completely disarmed, why start an armament race among the nations by creating a huge military system here? If a world organization for peace is to be established, why create mistrust and suspicion among the nations by our nation's action in de-

veloping the largest peacetime military system in American history? The pathway to peace is through justice, goodwill, fair dealing, and a peaceful organization of the world community.

7. Universal military training is in direct opposition to the central values of our Brethren heritage. Our church fathers left Europe to escape militarism and to enjoy the freedom of this country. It will be increasingly difficult to perpetuate our Brethren heritage and maintain our Brethren way of life under universal conscription. This issue of conscription is tremendously important for every member of the Church of the Brethren.

COMMUNITY SERVICE IN TIME OF WAR

Dan West on September 9, 1942, worked several hours with Maynard Cassady, from the Office of Civilian Defense, on a community program for the Brethren detached from war activities. Then on December 19 Dan West together with Raymond Wilson of the Friends and C. L. Graber of the Mennonites worked with Maynard Cassady and Miss Shields of the O.C.D. on a specific plan which would be acceptable to the historic peace churches. The conference resulted in the following letter from R. C. Foster outlining a very helpful basis upon which Brethren may co-operate in community programs:

December 21, 1942

L. Avery Fleming
Brethren Community Service
22 South State Street
Elgin, Illinois

Dear Mr. Fleming:

We understand that the Church of the Brethren, in addition to their support of Civilian Public Service Camps, their giving to relief work outside their own communities, and specific preparation of their members for greater service in reconstruction after the war, is

seeking to get every member of their local churches to participate in improving the health and welfare of people in their own communities, especially women and children, and regardless of race, creed, or nationality. We recognize that your church has since its founding maintained a peace testimony stressing the rights of religious conscience, and we appreciate your desire to serve in ways that are in harmony with your religious convictions.

As a result of conversations between your representative, Dan West, and representatives of the Office of Civilian Defense, it is our understanding that the Church of the Brethren might undertake in consultation with local Defense Councils, a program of community service along such lines as the following:

1. Encourage your members to prepare to serve and serve effectively in their own homes in such matters as home nursing, first aid, nutrition and consumers' education.
2. Encourage your members to train for service and serve in community projects or agencies dealing with such activities as child care, hospital service and recreation. The Defense Council or its Volunteer Office stands ready to work out with your churches, plans for the participation of your members.
3. Encourage your local churches to sponsor projects or training for home and community health and welfare. The Defense Council stands ready to advise on such projects and training.
4. Encourage your people to use their church facilities in such community service as may be in keeping with your capacity and your peace testimony.

We trust that such a community service program will seem feasible to you.⁵

Very sincerely yours,

R. C. Foster
Assistant Director in
Charge of Civilian
Mobilization

WAR PROFITS

There are two classes of people who profit financially in

⁵ Copied from the original.

a war situation. There are the pagan profiteers who encourage war so that they may reap financial harvests out of war business. There are also righteous people who profit unavoidably because of the higher prices created during armed conflict. The writer knows many Christian farmers in this latter class. Some of them have a conscience regarding this problem and do not want the extra profits which come because blood is flowing in the earth. Refusal to accept the profits is no solution. Giving the extra profits to the work of the church, to the building of a strong peace program, and to the relief of those who suffer because of war, seems to be the Christian answer to the problem.

Questions for Discussion

1. Is it possible for the Christian pacifist to exercise his convictions against war in a period of total war?
2. Was World War II morally justifiable?
3. What kind of police force is most consistent with the teachings of Christ?
4. How is it possible to change enemies into friends?
5. Is working in defense factories consistent with the teachings of Jesus?
6. Is the purchase of war bonds and stamps consistent with the peace principles of the Church of the Brethren?
7. What should the attitude of the Christian be toward compulsory military training?
8. Is it wrong to profit financially because of a war situation?

CHAPTER XI

LIVING AND TRANSMITTING OUR BRETHREN HERITAGE

Scripture Message—Matthew 16: 13-28

The church is built upon the faith and loyalty of Christ's followers. The call of Christ is so commanding that it requires a complete commitment to God. The work of the church for the kingdom of God is the most important service in the world. The church has many critics but no rivals in the work of redemption. The function of the church is to be the agent of God for the salvation of individuals and for the creation of Christian communities throughout the world. The church is indeed the body of Christ. The Church of the Brethren since 1708 has been a vital part of this body. The Brethren have lived by great convictions and ideals. This chapter repeats some of the materials offered earlier and should be understood as a general summary of the first ten chapters.

"Our Brethren heritage" is spoken of in the Church of the Brethren with joy and pride. There is a new interest in church history developing within our brotherhood. Many Brethren are becoming increasingly historically minded. This new emphasis is good because the Brethren have been lacking in their recognition of the value of preserving historical materials.

The subject, Living and Transmitting our Brethren Heritage, is in harmony with this new emphasis upon history, but it goes further and stresses the need for transmitting Brethren ideals to our children and applying them to the life of our day. The noble ideals which captured our fathers will be transmitted, not essentially by being proud of them

as historical values, but by living them now. The central problem is: Will the Church of the Brethren make its future contribution in line with its heritage, or will the character of the church be changed? This question calls for a look at our historical ideals.

WHAT IS OUR BRETHREN HERITAGE?

Reconciliation

Our denomination is called the Church of the Brethren. At Schwarzenau the original members called themselves Brethren. They spent much time in Bible study and prayer and gradually grew into a fellowship. Alexander Mack emphasized love as the basis for this church fellowship. The eighteenth chapter of Matthew was taken as their guide for settling differences with one another. At the beginning of the Church of the Brethren, brotherhood and fellowship were fundamental values. The doctrine of reconciliation was central—reconciliation of man with man and of man with his God.

Brethren Faith Based Upon the Life and Teachings of Jesus

The founders of the Church of the Brethren accepted no creed but the New Testament. To them the radiant center of the New Testament was Jesus. They believed in him as the perfect revelation of the spirit, word, and nature of God. They interpreted the Old Testament in the light of the New. They held that the New Testament is a more perfect expression of God's word than the Old, because it contains God's expression of himself through Jesus. The Church of the Brethren might be called a New Testament church, patterned after the apostolic church. The early Brethren started out to live according to the Sermon on the Mount. Their faith was based upon the spirit, life, and teachings of Jesus. To them war was wrong because Christ

said so. Intemperance was wrong because it was inconsistent with Christlike living.

The Doctrine of the Church

Alexander Mack started out to find a church which practiced the ideals and ordinances as he found them taught in the New Testament. He and Christopher Hochmann studied church history together and visited among various church groups. Mack and Hochmann agreed essentially over their interpretation of the New Testament but disagreed over the question as to whether or not a church should be founded. Mack believed that a church organization was necessary in order to carry out the New Testament ordinances. He believed that the Christian fellowship of believers is a means through which the Spirit of God works. All through Brethren history the church has been exalted. The Brethren have taught that church membership is exceedingly important, that God's Spirit moving through the Christian body will bless individual members, and that the organized Christian program is necessary for the most far-reaching Christian service. The ordinances of the church have been taught and practiced as a means of grace. Baptism, the anointing, and the communion service have been important emphases in Brethren history, and they are a vital part of this doctrine of the church.

The Insistence Upon the Good Life

The early Brethren were influenced by Pietism. Hochmann was an outstanding Pietist and through him to Alexander Mack the central stream of Pietistic influence entered the Church of the Brethren. Pietism emphasized a religion of the heart, a religion of prayer and devotion, a religion of genuine good living, as over against the formalism of creeds and the corruption of the state churches. The insistence

of the church upon the good life has been a central value in Brethrenism. It has found positive expression in such ideals as simple living, the life of prayer and devotion, integrity of speech, temperance and purity of home life. It has found negative expression in the doctrine of separation from the world. The early Brethren felt that the good life demanded a break with the unchristian influences of the world. To be a good Christian meant nonconformity to sinful practices in the surrounding communities.

The Will of God as Revealed in the Scriptures

At the beginning of the Church of the Brethren God's Word and the individual's conscience were a higher source of authority to be obeyed than the will of the state. Alexander Mack held that "all governments are ordained of God . . . if they will fulfill their office according to the will of God." The Brethren have always believed in the necessity for a well-ordered government, but whether any particular government was accepted as being ordained of God depended upon the character of that government. But above all government was the lordship of Jesus Christ and the will of God as revealed in the Scriptures.

The principle of personality has been sacred in Brethrenism. John 3: 16 has been a central text in our evangelism. And John 10: 10 has received similar emphasis. Brethren preaching and teaching have held that the soul is the most precious value in this universe and is worth more than all the world. Yet respect for personality as a central principle among Brethren has not meant an extreme individualism. Christopher Hochmann was an individualist. Alexander Mack believed in the Christian fellowship. The Church of the Brethren has taught that the individual's cooperation with and participation in the church group is likewise an essential value. Respect for the individual's conscience has been fundamental in our heritage, but along

with this the church has held that the individual's conscience must be in harmony with God's Word. To our church fathers the rightness or wrongness of any act did not depend upon the individual's conscience but upon God's Word as revealed in the New Testament. The Brethren's source of authority for conscience has always been the New Testament.

One of the most significant statements ever made by the Church of the Brethren is the pronouncement of the Annual Conference of 1781: "We deem the overruling of the conscience as wrong." The statement becomes more interesting as the background is understood. The Revolutionary War was on and the members faced the problem of having to pay taxes to support the war. This Conference advised the members, in order to avoid offense, to pay the taxes required of them according to Matthew 17: 24-27. But the consciences of those who could not pay them were to be respected. The source of authority for conscience was God's Word; the differences lay only in the application of God's Word to a difficult war situation.

The statements which we so often hear today, "Let your conscience be your guide," "Follow your conscience," are not in harmony with our Brethren heritage. Our church fathers believed that there was a higher source of authority than individual opinions, convictions, and conscience. That authority was the will of God as revealed to man in the New Testament.

There are other elements in our heritage which could be mentioned: such as our heritage of great men, our heritage of education and missions, our heritage of farm life, and the concepts of democracy which have dominated the life of our church. But these five values are central:

Reconciliation;

The Brethren faith based upon the life and teachings of Jesus;

The doctrine of the church;

The insistence upon the good life;

The will of God as revealed in the Scriptures.

OUR BRETHREN HERITAGE IS BEING THREATENED

The Church of the Brethren is at the crossroads today. It may turn toward the conservation of its heritage, or it may go down the road toward the loss of its central values. The following represent the reasons why the Brethren heritage is being threatened.

A substantial minority of Brethren churches no longer read Matthew 18 before baptism. Matthew 18 is the basis of our doctrine of reconciliation. It has been used through the years as the chapter to be read during the period of instruction before baptism. The writer recently conducted a study in which returns were received from 161 of our churches representing 16.89 per cent of the total membership of the denomination. According to educational procedures ten per cent is sufficient for valid sampling. These returns indicate that a substantial minority, or approximately one fifth of our churches, no longer read Matthew 18 as a part of the instruction of candidates for church membership.

During World War II the majority of the members of the Church of the Brethren supported the war system. In the study mentioned above forty-six per cent of the churches reported that the members generally were buying war bonds and stamps, while sixteen per cent indicated that a substantial minority were buying them, and seventeen per cent said that a few were purchasing war bonds. Practically fifty per cent of the churches held that propaganda had changed the minds of many of the members, that al-

though the church's peace position was accepted as an ideal the majority of the members felt that this war was different and had to be fought. About forty-two per cent of the churches seemed to be holding steady in the face of propaganda. Sixty-four per cent admitted that very little peace teaching had been done in their local churches during the last ten years and out of the one hundred sixty-one churches only seven could be rated as having carried out a strong peace teaching program.

Considering the fact that according to Merlin Shull 80.5 per cent of the drafted Brethren went into straight army service, and 8.5 per cent chose Civilian Public Service, that a substantial minority of our members worked in defense industries, and that the majority of our members supported the war economically, we can conclude nothing else than that the Church of the Brethren during World War II moved some distance from its historic peace convictions.

The doctrine of the church has been weakened in the minds of many members. The membership rolls of our churches have long lists of inactives. To emphasize church loyalty seems almost to brand one as being narrow-minded. The fact is that the best way to be loyal to the whole program of the kingdom of God is to be loyal to a local church and the constructive program of one's denomination. And there is nothing inconsistent with this loyalty and church co-operation.

Church members need the values of the Christian fellowship. Active participation in the Body of Christ is a privilege and a great blessing. The communion services of the church are the most spiritual services of the whole year and one of the sources of greatest inspiration. The individual in his private life should do all that he can to practice prayer and devotion, and to live according to the ethics of Jesus, but something comes through the Christian fellow-

ship to convict of sin, to redeem, to lift and inspire, which does not come in any other way. That something is God's Spirit! Christians meet this Spirit in the morning devotions, in the life of the family, on the hillside watching the break of day, and also in the contagious atmosphere of church worship. The writer is ready to say that belonging to the church, participation in its worship, and active service in its program are necessary elements of abundant Christian living and growth.

The historical doctrine of nonconformity to the world is being forgotten. This doctrine historically caused the Brethren to be somewhat exclusive. They built Brethren communities and threw a wall of protection around their people. The industrial revolution broke down community barriers, and, with the coming of education and missions within the church, the Brethren gradually overcame their exclusiveness and took part in co-operative movements for moral and spiritual betterment. The doctrine of nonconformity was not reinterpreted realistically in the light of new conditions. In fact, multitudes of Brethren today are conforming to the world. They are going to the same movies, supporting the same materialistic standards, and engaging in the same practices as the world. Even the problem of divorce is with the Church of the Brethren as a serious matter. The doctrine of separation from the world is a precious value in our heritage which needs to be taught. It does not mean Brethren exclusiveness. It means that Christian living is living according to great ideals and at the same time separation from sinful practices. We ought to develop a loyalty among our people so that there are certain things that Brethren do not do. A re-interpretation of nonconformity to the world today would mean that Brethren do not go to war, do not smoke, do not dance, do not play cards, do not indulge in loose living,

do not spend money for luxuries, do not substitute political expediency for personal integrity, and do not undermine the permanence and sanctity of the home.

The voice of the state is accepted by many Brethren as the supreme authority. Our church fathers held that the will of God as revealed in the Scriptures is the voice for the Christian to obey. Today the voice of the state is taken by thousands of church members as the first authority to be obeyed. Our church heritage is threatened. Following this war, the Church of the Brethren may take the road toward the conservation of its heritage, or toward the loss of its essential values.

HOW CAN THE CHURCH OF THE BRETHREN LIVE AND TRANSMIT ITS HERITAGE?

This is one of the most important problems facing the denomination. The following suggestions are offered regarding what can be done about it.

A Church-wide Call to Repentance

The leaders of the Church of the Brethren should call all of the church members to repentance. The new church program should begin with repentance. This repentance should come in a hurry or it may be too late. It ought to begin with the ministers and elders. They did not do enough to prevent this war from coming. They did not instruct the young men of our churches sufficiently. They allowed precious years to go by without developing a strong peace program.

Along with the ministers all adults who have supported the war economically should repent. War cannot be reconciled with Jesus Christ. War is unchristian and is inconsistent with the most precious values of this universe.

Ministers, laymen, and then the boys who were drafted by their country should unite with us in repentance. The

drafted boys have our compassion and our sympathy. They were caught in this thing. Many of them did not want to be in it any more than we did. They longed for it to be over so that they might come back home.

The C.P.S. boys followed the advice of the church and accepted service to their country outside of the definite military system. The young men who accepted noncombatant service mostly entered the medical corps because they sincerely felt that they should minister directly to human life. Thousands of Brethren young men who entered straight army service did not want to go to war, had no enthusiasm for what they were in, but felt that there was nothing else to do but to enter the struggle and get it over. Many of them soon became sick of war and longed for peace to come. A few Brethren boys went to prison because they could not conscientiously accept any service under conscription. All of these boys should be welcomed back into the fellowship of the church. They should be asked to unite with us in building a stronger and better church. Brethren C.P.S. boys, soldiers and those from prison should be called upon to help create a peace program for the future in harmony with our heritage. These young men must help us build a church fellowship with strong convictions, and yet with kindness and tolerance toward those who differ. But all of us should repent and as an elder the writer would like to kneel with a soldier on one side and a C.P.S. man on the other joining hands with them in a covenant to unite our efforts to build a church fellowship and program so that the Church of the Brethren will make its significant contribution through the years in line with its historical values. The pathway for the new program is through repentance.

The following is a summary statement regarding who should repent and why:

1. All Brethren for forgetting the cross, for failing to trust the power of goodwill, for becoming indifferent to the needs of those without sufficient food and clothing, and for allowing hate of enemies sometimes to creep into their hearts.

2. All Brethren for doing so little to prevent World War II from coming, and for failing to apply the gospel of the Prince of Peace courageously to this particular war.

3. Brethren elders and ministers for failing to teach church members the peace principles of Jesus, and the peace position of the Church of the Brethren, and for not counseling adequately with young men regarding the Christian course to follow in war situations.

4. Brethren who allowed war propaganda to change their minds, and who felt that this war had to be fought before peace teaching could begin.

5. Brethren who believe in goodwill but ran for cover until the war was over and thereby failed to give their testimony for peace.

6. Brethren who supported the war industrially and economically without applying the church's peace principles to industrial and economic problems.

7. Brethren who in their normal occupations profited financially because of war prices without feeling that these extra profits should be used for purposes of goodwill and for the support of Christian causes which build the kingdom of God.

8. Brethren men in Civilian Public Service who followed the advice of the church, but who sometimes under conditions of strain did not go the second mile in giving a heroic testimony for the cross.

9. Brethren in noncombatant service whose sincerity the church does not question, but who seemed to think it necessary to join the war system in order to meet human needs most effectively.

10. Brethren in combatant service whom the church loves and yet realizes that their efforts either directly or indirectly resulted in promoting the destructive practices of war.

A Return to Brethren Faith

The Church of the Brethren as a New Testament church has found its central authority in the life and teachings of Jesus. The faith of the Brethren has not rested in a relativism, but in Jesus as the expression of the nature of God. The deity of Christ has been accepted, not debated. The Old Testament has been understood by the Brethren in the light of the New. The Brethren have found the Old Testament full of divine truth, but the New Testament has always been accepted as a higher revelation because Christ is its radiant center, God's supreme revelation of himself to man.

There are too many Old Testament sermons in the Church of the Brethren today which forget that our central authority is Jesus Christ. The centrality of Jesus Christ in the interpretation of Christian doctrine should be taught to every member of the Church of the Brethren. The ethics of Jesus as our guide for conduct, our pillar of cloud by day and fire by night, should likewise be taught throughout our church. All standards of living, all forms of doctrine, should be squared with his teachings. Therefore, while the Old Testament is filled with divine teachings it must in some points of view bow before the New. Jesus himself says this. "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thine enemy. But I say to you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Brethren should not forget the scriptural words, "Ye have heard that it hath been said by them of old time . . . but I say unto you." A return to Brethren theology is placing Jesus Christ at the heart of our faith.

A Return to a Vital Teaching Program

Every outstanding movement depends strongly upon instruction. Certainly the church does not need to hesitate in teaching its doctrines. As a boy in the church, the writer heard many sermons upon our church doctrines. During the last twenty-five years there has been a swing away from the old emphasis upon church doctrines. Consequently, in the Church of the Brethren a large body of our church members are not taught. The church needs a new emphasis upon our doctrines, a stressing of their central meanings, an explanation of their values in enriching character, and an application of their principles to present-day life and thought.

Working Out in Our Communities the Techniques of Peaceful Living

Those who believe in peace should live in the spirit of that which they want to accomplish. It is possible to believe in the theory of peace, and at the same time live like warriors in our homes and communities. Since reconciliation is a central value in our heritage, we should work out its techniques in our daily living. *The first technique* is the manifestation of patience, tolerance, and kindness toward those who differ, and the spending of enough time with them so that there is mutual understanding. Peaceful living does not mean the compromise of convictions. It means friendship in spite of differences. *A second technique* is to work hard in those forms of community service in which we can conscientiously participate with our fellows. Christians whose consciences do not allow them to participate in war drives can show their real community spirit by taking part in moral welfare projects which make a real contribution to human betterment. *A third technique* is to attack the wrongs of society nonviolently. We are to "overcome evil

with good." This does not mean that we are to allow sinful forces to flourish in our communities without doing anything about them. We are to attack these forces by soul force—through the spirit and methods of love. A *fourth technique* of peaceful living is to bear the cross of misunderstanding. In all of the experiences of Jesus through his trials and persecutions, there was a winsomeness about his silence. Those who follow Jesus all the way can expect to be misunderstood. But there is nothing so redemptive as bearing the cross with patience, forgiveness, and silence.

The Church Losing Itself in a Program of World Service

Our Brethren heritage will be transmitted by the church losing itself in world service. This means missions and Brethren Service. This means genuine Christian service in the communities in which we live. It involves Christian attitudes and relationships to other races and nations. It includes giving our money sacrificially to send young people as missionaries of the cross, and to the various countries of the earth as ambassadors of goodwill. It means sharing the bread from our tables so that the hungry may be fed.

Mrs. Bowman and I went one day by a cog railroad to a summit on the Alps Mountains. We sat beside a young man from New England who likewise was a foreigner in that country. Together we walked out on those mountains of ice. We thought we ventured far, but this young man went farther. We saw him jumping over tongues of ice. We saw him climbing higher and higher. We wondered whether he would ever come back. But when we boarded the train to return, he was there with face all aglow, and with a wonderful story of adventure.

That is the spirit of youth, and it is going to take that spirit of adventure to meet the needs of this day. A world bleeding to death knocks at the door of the church. The

service it calls for is one demanding sacrifice. It is a service inspired by the Spirit of the Eternal God with a goal no less than the kingdom without frontiers. It is a service which asks for everything we have to save instead of destroying life. As the church takes this pathway of losing itself, it may find that it has saved and transmitted the convictions and the ideals which captured our fathers.

Questions for Discussion

1. What are the outstanding emphases of the Brethren heritage?
2. In what ways is the Brethren heritage being threatened?
3. Why is it necessary for church members to repent?
4. How will it be possible to perpetuate our Brethren heritage?

CHAPTER XII

A PEACE PROGRAM FOR THE CHURCH OF THE BRETHREN

Scripture Message—Matthew 5: 2; Acts 5: 42; Mark 1: 22;
John 8: 28; Galatians 6:6; John 14: 26; 2 Timothy 3:16-17;
2 Timothy 2: 24

Jesus was the Master Teacher of all the ages. He conducted a teaching ministry. On the Mount "he opened his mouth and taught them" (Matthew 5: 2). The Book of Acts states that the apostles "ceased not to teach and to preach Jesus Christ" (Acts 5: 42). John informs us that the Holy Spirit is a teacher and revealer of the things of God (John 14: 26). Paul in his letter to Timothy claims that the servant of the Lord must be "apt to teach" (2 Timothy 2: 24). A central function of the Christian church is that of teaching.

A vital peace education program is needed in the Church of the Brethren because the lack of peace education is a fundamental reason why so many Brethren accepted army service during World War II. The replies from questionnaires indicated that many leaders of the Church of the Brethren consider a strong peace teaching program one of the denomination's greatest needs. Since it is evident that during the second world war a large percentage of the church members slipped away from the church's peace position a comprehensive peace teaching program is necessary to re-educate these members and to perpetuate the peace testimony of the church. Considering also the possibility of more government control over the lives of citizens and the increasing militarizing of the nation, the peace education of each church member is essential if the Brethren are to maintain their way of life.

PRINCIPLES TO GUIDE THE BUILDING OF THE PEACE EDUCATION
PROGRAM

1. Tolerance toward those who differ. It should be taken for granted at the outset that not all church members will agree with the Brethren peace teachings. Yet the use of coercion and the practice of disfellowshipping all who do not accept the position of the church are inconsistent with the spirit of peace which the church desires to establish. The exercise of freedom of conscience and tolerance has in it the possibility that the community pressures and forces of propaganda will be so strong that the Church of the Brethren will gradually pass out of existence as a peace church. It is obvious that it will be no easy matter for a church with antiwar teachings to exist in a militarized nation. But even in the face of that, peace goals call for methods of goodwill and freedom of conscience which are in harmony with the desired outcomes. The church in opposing totalitarian government control defeats its own purpose when it uses totalitarian and undemocratic procedures.

2. Democratic participation of the members of the group. The members of the church should be allowed to participate freely in the discussions and to help build the peace education program.

3. An educational program that is as broad as the experiences of individuals, including the experiences of persons in the home, community, church and place of work. Peace education ought to affect the whole of life.

4. The cultivation of a stronger church fellowship based upon vital worship experiences, respect for persons, understandings and appreciations of others, working together in service projects, and willingness to sacrifice for great causes. Building a vital peace program in the Church of the Brethren depends much upon the ability of the local church leaders to strengthen the fellowship of the churches so that

the differing points of view may be freely discussed with kindness and tolerance.

5. The providing of enriching experiences in peaceful living and constructive service projects. One of the weaknesses of the peace program of the Brethren thus far has been its failure to provide expressional work. Work camps in the Church of the Brethren have made a valuable contribution along this line.

OBJECTIVES OF THE PEACE EDUCATION PROGRAM

1. To teach children, young people and adults to be faithful citizens of their country, serving the nation in peaceful and constructive ways in harmony with conscience, and that above all nations is humanity. This is the present church position. The Brethren want to be good citizens but place loyalty to the teachings of Christ and the highest welfare of humanity above the claims of any nation.

2. To lead children, young people and adults to understand the Christian basis of pacifism. The peace convictions of the Brethren throughout their history have been based upon the life and teachings of Jesus. The New Testament has been much more influential in Brethren thought than the Old Testament. But during World War II interpretations of the Bible which were not founded upon thorough and well-balanced Biblical scholarship confused the minds of many church members. The peace program faces a Biblical and theological problem in local churches.

3. To help individuals in their daily living to be well-poised, have good attitudes, and to have no feelings of bitterness toward anyone.

4. To aid parents to teach peace in their homes and to express goodwill in all their relationships to each other and to their children.

5. To develop a peace education program for the church

which will be expressed through every phase of the church life: such as worship, preaching, class discussions, fellowship, service projects, recreation, and counseling.

6. To help the community to organize a program to study the problem of international relationships.

7. To sponsor in the high schools creative alternatives to military programs and education for war.

8. To help the Brethren colleges increasingly to become creative centers of peace education for developing youth.

9. To make the seminary, in addition to its present program, a training school for peace leaders.

10. To organize and offer to church members a challenging program of community and world service. Young people want to become a part of a movement which is significant for society.

11. To teach the economic, industrial and political aspects of the peace problem. These are areas of great need in Brethren life and thought.

12. To help young people and adults to analyze, understand and interpret propaganda. During World War II propaganda had a great effect upon the church.

EDUCATIONAL METHODS FOR THE PEACE PROGRAM

The findings of this study show that peace sermons, the writing of letters, and making recommendations to local churches were not a sufficient educational force in the denomination. Fewer than a third of the churches had special peace study courses for young people. Most of the churches paid no attention to the recommendations which were sent. More vital teaching methods are necessary if the program is to succeed. The following methods are suggested in harmony with democratic education:

1. The method of discussion. The placing of individuals in an educational setting where the differing points of view

are presented, the members of the group are stimulated to do further research and thinking, and where individuals reach their conclusions only after thought and study and discussions.

2. The method of education through peace action. Work camps in districts and local churches where young people support themselves and give a summer toward improving the housing conditions of a city and help to relieve centers of tension, have a strong educational value.

3. The method of supervision. One reason for the failure of the peace education program was lack of supervision.

4. The coaching conference method. This is essential for the fieldworkers now in service. Peace leaders may be coached either personally or in groups.

5. The method of counseling. The peace program involves a revitalized ministry to individual members.

6. The research project method. The peace leaders can beneficially study successful peace education projects wherever they may be found.

7. The method of exposure. This means making peace literature available attractively to the church people.

8. The method of keeping the church members informed through the church periodicals and local church announcements regarding the peace emphasis of the denomination.

SUGGESTIONS FOR THE GENERAL PEACE PROGRAM

Annual Conference

The Annual Conference should lead the way. It should continue to make strong peace declarations and to reinterpret to the church members the historic peace position of the church. The Annual Conference could well authorize the building of a comprehensive peace program for the denomination and call upon all districts and local churches to co-operate in making it effective.

The Brethren Service Committee

The Brethren Service Committee should lead the Church of the Brethren in a program of world service including alternative service to war and military training. As the Brethren lose themselves in world service, they may discover that their peace testimony is being saved. Some aspects of the Brethren Service program may be listed as follows:

1. The making of government contacts to see that the rights of minorities are respected.
2. Leading the denomination in the expression of its opposition to conscription.
3. Helping the church members to understand how to interpret propaganda.
4. Developing a program of creative alternative service to war, military training, and community defense projects.
5. Carrying on a widespread program of relief, reconstruction and cultivation of goodwill.
6. Refugee work—caring for the homeless and those who suffer because of war, famine, or other disasters.

The Board of Christian Education

The Board of Christian Education is in charge of peace education. A full-time peace director is employed who leads out in developing and promoting the peace program. The age-group secretaries and editors also promote the peace program in their respective fields of work. The following are suggestions for the peace education program.

1. The Brethren graded lessons revised so as to include a few additional units prepared by our denominational leaders. In order to save expense, the Brethren graded lessons are taken from other denominations and are imprinted. A normal peace education program should become a vital part of the total educational program of the local church.

A few Brethren units could possibly be inserted in the place of other materials such as:

Loving Our Neighbors—for primaries.

Brethren Heroes of Peace—for juniors.

History and Ideals of the Church of the Brethren—elective course for young people and adults.

Seventy Times Seven—elective courses for young people and adults.

2. The preparing of peace pamphlet materials for the general education of the church such as:

How to Teach Peace to Children—for parents and church school teachers.

Peace Education Through Brethren Homes—for all parents.

Peace Education in the Community—for parents and community leaders.

Peace Education in the Local Church—a comprehensive program including the total life and work of the church.

Adventures in Goodwill for Young People—this would include summer camps, work camps, special community and relief projects as well as training for them.

The Christian Philosophy of Peace—this would aim to give the New Testament basis for pacifism and to help solve the present theological confusion.

3. The preparation of a manual as a guide to teachers in conducting classes of instruction for prospective members before baptism, which will acquaint those entering the church with the historical and present peace position of the church.

Bethany Biblical Seminary

The seminary at the present time endeavors to lead young ministers to understand the Biblical basis of pacifism,

the Brethren peace position, the techniques of nonviolence, the major international peace problems, and the economic implications of peaceful living. In the new peace program the seminary might take a larger place in the peace activities of the denomination through conducting special training schools for peace leaders.

The Brethren Colleges

Brethren colleges have offered courses on international relationships, have conducted peace institutes on the campuses, and have planned special training for relief and reconstruction workers. The colleges desire to co-operate in the peace program which is being developed now. The following suggestions seem to be possibilities for the colleges.

1. An institute of international relationships on the campus yearly.

2. The organization of special discussion groups for students on world problems and nonviolent action.

3. Courses of study on the following:

Peace and the Economic Problem;

Peace and the Problem of Industrial Relationships;

Peace in the History and Program of the Church of the Brethren.

4. The colleges offering special training for relief, reconstruction and community service projects.

Regional and District Workers

1. The regional workers to be called together yearly by the Elgin staff for the building of the church program and coaching regarding the administration of peace education.

2. The regional workers to coach personally all district workers regarding the peace philosophy and program of the denomination and to supervise the peace educational program promoted by all district leaders in local churches.

Questions for Discussion

1. Why is a strong peace education program needed now in the Church of the Brethren?
2. What principles should guide the building of the peace program?
3. What objectives should undergird the peace program?
4. The use of what educational methods will make the program effective?
5. What are the functions of Annual Conference, the Brethren Service Committee, the Board of Christian Education, Bethany Biblical Seminary, the Brethren colleges, the regions and the districts in the peace education program of the church?

CHAPTER XIII

A PEACE EDUCATION PROGRAM FOR LOCAL CHURCHES

Scripture Message—Ephesians 4: 11-32

The peace program in the local churches is exceedingly important. If the local churches fail in teaching peace, the whole peace program fails. In the writer's recent study of one hundred sixty-one local churches he found that only a few had carried on a comprehensive peace teaching program prior to World War II. The first problem in peace education is in regard to the church and returning servicemen.

WHEN THE BOYS COME HOME

Many of these servicemen will not be military-minded. Great numbers of them will be sick of war, disillusioned about the results of war, and eager to return to normal civilian life. Some of them will be militaristic, but on the other hand, the Church of the Brethren may discover some strong peace leaders coming from the ranks of those who have seen the terrible fruitage of armed conflict.

The church should remember that:

1. Many men will be different when they return. Some have faced death. Their nerves have been strained. All have been in new countries and have had new experiences.
2. Some will be sick mentally as well as physically.
3. The environment at home has also changed somewhat since they left. While away they idealized their home, church and community and upon returning they may be disillusioned.
4. While in the army the boys were indoctrinated with a type of philosophy at variance with the Church of the

Brethren and some of them may keep these opinions through the years.

5. Demobilization will not come at one time. It will probably come through a gradual process covering a period of several years.

6. A severe unemployment problem may develop in the years following the war.

7. Many returning servicemen as well as other citizens may become embittered at the allied peace treaties.

8. The development of a stronger American Legion is certain to follow World War II.

9. While many soldiers have stood sun-crowned in the preservation of their personal purity, yet the war has brought a wave of lowered morality. When the powerful discipline of the army has been relaxed, more immorality may follow.

HOW SHOULD THE CHURCHES DEAL WITH RETURNING SERVICEMEN?

The churches should keep in contact with the drafted members now. Only a small percentage are hearing from their churches. The ministers and church members should write to the boys. The following are possible suggestions for dealing with returning servicemen:

1. Welcome them back to the church with warm friendship. The minister ought to be one of the first to greet the boys and establish confidence. The church could welcome the boys with a special meal, giving the same greeting to C.P.S. men and returning soldiers. The service need not be a glorification of war, but rather a genuine welcome into the fellowship of the church.

2. In counseling the minister should deal with the servicemen as individuals rather than as groups. Counseling with these men is a great opportunity for the pastor.

3. Servicemen should be treated as normal individuals without any reference to abnormalities such as damaged nerves and bodies.

4. The families of returning servicemen and other members of the parish could well be counseled regarding how to receive them. Servicemen should not be pressed to tell their war experiences. They will want to banish these experiences from their minds. On the other hand, some of them may have had experiences which they want to confess to a counselor. In such cases the counselor should listen carefully and offer help. All of the boys will need rest and recreation. Some of them will need a clinical psychologist.

5. Most servicemen basically will not desire to be called heroes. They will claim the opportunity to become normal citizens and get adequate employment. The men's work organizations in churches could render a wonderful service in aiding C.P.S. men and returning soldiers to get located on farms or in other jobs.

HOW BUILD THE FELLOWSHIP IN THE LOCAL CHURCH?

This question is important because the local churches will have returning C.P.S. men and soldiers, and also parents of both groups. In addition some churches will have boys from prison. Most churches will have members who have bought war bonds and stamps and others who maintained strong convictions against war. The problem of how to build a wholesome church fellowship, to perpetuate our Brethren heritage, and to build a strong peace teaching program for the future is a real one. This is a fundamental problem, however, facing the Church of the Brethren. The following are some suggestions:

1. The church's program should be pervaded with the spirit of tolerance and understanding. There ought to be

a sportsmanlike sharing of ideas and a joint questing for truth. The minister may need to stress tolerance and understanding.

2. C.P.S. men and returning soldiers should be placed in Sunday-school classes with others of this same age group. There ought to be no separation of servicemen into a special group. The teaching program of the church and the church socials should knit together the church fellowship.

3. Servicemen may be used to help emphasize the worldwide mission of the church. Some of them have seen Christian missions in other lands and have recognized their value.

4. The voice from the pulpit and the teachers of Sunday-school classes must present clearly the historic and official peace position of the Church of the Brethren and the fact that war is out of harmony with the life, spirit and teachings of Jesus. This must be done regardless of the varying opinions in the audience.

5. Discussion groups to study the Biblical basis of peace and war problems will be helpful in leading the members toward a more united point of view. A skillful discussion leader will lead the members of the group to analyze the problems under discussion, to canvass all possible solutions, to discover the solution in harmony with the teachings of Jesus, and to formulate the procedures for action. In this way thinking and reading will be stimulated. Well-conducted discussion groups will be a great asset in building the fellowship of the local church.

6. The counseling of individuals by the minister will also be a great help. Jesus preached some of his great sermons to individuals. Counseling members regarding problems of war is a great opportunity for pastors and teachers.

7. The new peace program must begin with repentance.

There should be a church-wide call to repentance. This program of repentance could be carried out as follows:

a. The general boards, regions and districts should lead out in the call.

b. In a local church the program should be presented to the official board for endorsement.

c. The pastor may hold a week's meeting in which he preaches a series of sermons on The Christian Philosophy of Peace.

d. The sermon each evening may be followed with the opportunity for questions so that the perplexing problems of members may be met.

e. During the week there should be an every-member visitation by the pastor and others to discuss the peace position of the church and the need for repentance. On this visit peace literature could profitably be given to each home.

f. A general meeting for genuine repentance should be called for the last Sunday of the meeting. The service might include an address on The Need for Repentance, a well-worked-out and deeply spiritual worship service, an opportunity for personal testimonies and also the opportunity for individual members to participate in prayer.

g. At the close of this experience of repentance a vital peace teaching program should be presented to the church.

OTHER EMPHASES IN THE PEACE TEACHING PROGRAM

1. Training classes for new members. There should be a period of training for new members in which the evangelical doctrines of our faith, the history and doctrines of the Church of the Brethren, what it means to be a Christian, and what church membership means, are taught. Members are being brought into the church now without being instructed.

2. A period of instruction before baptism in which Matthew 18 is presented as the basis for our church fellowship, the Brethren ideals and ordinances are taught, and the peace and temperance principles are emphasized. Prospective church members should be told that they are joining a peace church and that they can expect to be taught the doctrine of peace. The question arises as to whether a definite peace covenant should be required of those uniting with the church. At the present time the Brethren Manual gives three questions as to the covenant of baptism:

(a) Do you believe that Jesus Christ is God's Son and do you receive him and trust him as your Savior?

(b) Do you turn away from all sin and will you endeavor by God's grace to live according to the example and teachings of Jesus?

(c) Will you be loyal to the church, upholding her by your prayers and your presence, your substance and your service?

These questions mean faith in the Saviorhood of Christ, the renunciation of the life of sin, and faithfulness to the teachings and program of the church. This covenant is really comprehensive enough if it is explained. If the covenant is prefaced with a clear explanation of the outstanding principles of our Brethren heritage, applicants will know that they are joining a peace church and will be expected to live according to its teachings. This teaching program is more sound educationally than making all applicants promise never to go to war. Members when baptized are new-born babes in the church and through Christian nurture will grow in Christlikeness. The real problem now is that applicants for church membership are not being instructed in Brethren peace principles. Local churches need to return to a definite program of instruction before baptism and this instruction should be carried out before the church group because of the educational value for church members. Only the detailed instruction regarding the act of baptism itself would need to be given privately.

3. Study courses on peace for Sunday church school lessons and Sunday evening discussion groups.

4. Sermons which emphasize the Biblical basis of peace, and the history and ideals of the Church of the Brethren.

5. A peace literature table in the church.

6. A program of visitation which discusses the Christian philosophy of peace with church members.

7. Peace action in the local church such as work camps, relief projects, and fellowship experiences with other races.

8. Discussion groups with parents regarding how to teach peace to children.

9. Providing peace lessons and stories for children in the church school.

10. Coaching conferences for Sunday-school teachers regarding the teaching of peace to children.

11. Keeping the institutional life of the church democratic, devotional, and friendly.

SUGGESTIONS FOR THE PEACE PROGRAM IN BRETHREN HOMES

The home is the basic institution in society. Historically Brethren homes were centers for the transmission of the church ideals. If Brethren principles are to be perpetuated, our homes must believe and practice the doctrine of peace. The following are suggestions:

1. Having a book table in the home with peace stories for children.

2. Parents taking time to play and live with their children.

3. Parents bringing church leaders into the home to contact the children.

4. Parents and children discussing the program of the church, the teachings of Jesus on peace, and the sinfulness

of war. Parents should freely discuss all problems with their children.

5. Parents practicing the spirit and methods of pacifism in dealing with their children.

6. Parents and children making wholesome contacts with other races.

7. Parents exercising care in the type of toys brought into the home. War toys may educate for war.

8. Individual families undertaking service projects together.

9. Conducting family worship with all members of the family participating.

10. Selecting radio programs which do not propagandize for war.

11. Choosing the decorations and pictures of the home with peaceful influences in mind.

12. Parents providing for the recreation of their children under the wholesome influences of the home.

Questions for Discussion

1. How should local churches welcome the returning servicemen back home?

2. How will it be possible to build a wholesome church fellowship with varying points of view?

3. Why is repentance necessary for the beginning of a more vital peace program in the church?

4. What ought to be included in a training class for new members?

5. How important is the period of instruction before baptism and what should be included in it?

6. What are the ways in which parents may teach peace to their children?

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